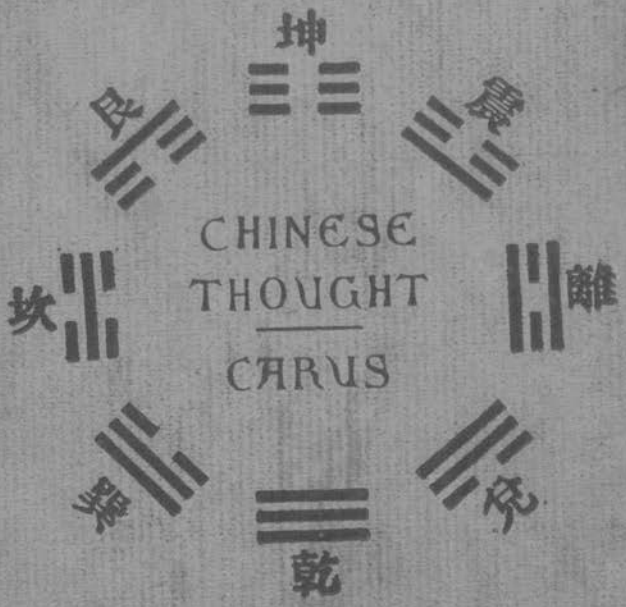

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CHINESE THOUGHT

AN

EXPOSITION OF THE MAIN CHARACTERISTIC FEATURES OF THE CHINESE WORLD-CONCEPTION

BY

DR. PAUL CARUS

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BEING A CONTINUATION OF THE AUTHOR'S ESSAY
"CHINESE PHILOSOPHY"

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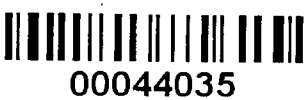

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CHINESE SCRIPT.

COMMUNICATION OF THOUGHT.

IN China the most ancient mode of recording thought was accomplished by *chieh shêng* (結繩) or "knotted cords," which is alluded to by Lao-Tze in his *Tao Teh King*, 道德經,[1] (written in the sixth century before Christ) as the ancient and venerable, though awkward, mode of writing, and also by Confucius in the third appendix to the *Yih King*.[2]

All detailed knowledge of the use of knotted cords in China has been entirely lost, but we can easily understand that it was a mnemo-technic method of remembering data of various kinds and communicating ideas. The same practice prevailed in ancient Peru as well as among the islanders of Oceania, and seems to have been common all over the globe among the peoples of a primitive civilisation.

In South America the knotted cords are called "quippu" and some that are still preserved in ethnological collections were used to indicate the tribute to be paid to the Incas by the several tribes. They consist of woolen threads, the different colors of which represent different kinds of produce: corn, wheat, fruits, furs, etc., while the number of knots register the amount or measure.[3]

---

[1] See *Lao-Tze's Tao Teh King*, Chapter 80.

[2] Section 23. See James Legge's translation in *Sacred Books of the East*, Vol. XVI, p. 385.

[3] What can be done with knotted strings is well illustrated by the fact that a string alphabet has been invented for the use of the blind in which the letters are indicated by form or arrangement. The knots are easily made

Herodotus informs us that King Darius when fighting the Scythians gave his orders to the Ionians in the form of a leathern thong with sixty knots in it, thereby indicating the number of days in which they should expect his return. We thus see that the Persians employed the same mnemo-technic means that have been discovered in several South Sea islands as well as in America, and we may assume that the ancient Chinese knotted cords (*chieh shêng*) also were in principle the same.

Knotted cords were replaced by notched bamboo sticks, and the incised characters may in olden times have been as primitive as are mnemotechnic communications of the American Indians, such as prayer-sticks and such other pictorial writings as are still extant.

* * *

The invention of writing in the proper sense of the word is credited to Ts'ang Hieh (蒼頡), also called Shih 'Huang (史皇), the "Record Sovereign" because he is the protector and patron saint of history and archival documents. He is said to have lived in the twenty-eighth century B. C., and having ascended a mountain overlooking the river Loh, he saw a divine tortoise rising from the water. It exhibited on its back mysterious tracings of letters which "lay bare the permutations of nature to devise a system of written records,"[6]—a report which imputes that he saw the characters of the five elements on the tortoise's back.

It is not impossible that Chinese writing has been introduced from ancient Mesopotamia, a theory vigorously advocated by M. Terrien de Lacouperie, rejected by many, but, after all, sufficiently probable to deserve serious consideration, for we cannot deny that many Chinese symbols exhibit a remarkable similarity to the ideograms of both ancient Babylonia and ancient Egypt, and remembering the fact that Chinese bottles have been discovered in Egyptian tombs and also in Asia minor, we cannot help granting that in prehistoric days there must have been more trade, and more travel, and a greater exchange of thought than is generally assumed.

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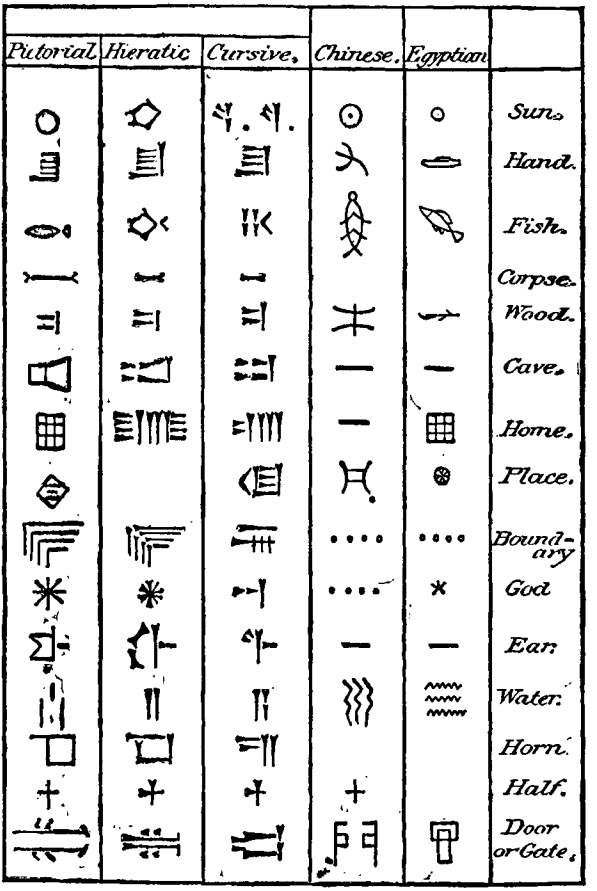
and sufficiently different to be easily deciphered. The *Standard Dictionary*, II, p. 1780, contains an illustration of the string alphabet.

[6] Mayers's *Chinese Reader's Manual*, p. 228, I, No. 756.

We here reproduce from Garrick Mallery's work on *Picture Writing of the American Indians,*[1] a table of symbols which shows the cuneiform signs in three forms; pictorial, hieratic, and cursive, the Chinese and the Egyptian in parallel columns.



MALLERY'S TABLE.

A Comparison of the Cuneiform Chinese, and Egyptian Systems of Writing.

The words omitted in the Chinese column of Mr. Mallery's

[1] *Ann. Rep. of the B. of Ethn.*, 1888-9, p. 675. Mr. Mallery does not state the source from which it is taken. It may be from W. St. Chad, Boscawen, or M. T. Lacouperie.

table (God, ear, home) are not less remarkable instances than the others.

The word "God" is more similar than it appears if we were to judge merely from its external shape. In cuneiform writing as well as in Egyptian it is a star, and the Chinese word *shih* (示) shows a horizontal dash and underneath three perpendicular wave lines. This seems very different from the Babylonian and Egyptian conceptions, but the Chinese character is explained to mean "light from the sky" or "celestial manifestation," the dash on top meaning "the heavens," and the three vertical lines depict the emanations in the form of rays.

The character for "ear," in its present form 耳 (*'rh*), might very well have originated from the Babylonian. The same is true of the Chinese character that denotes "field," or "farm land," which may very well be used in the sense of "homestead." The character *t'ien* (田) is in principle the same as the pictorial Babylonian and the hieroglyphic Egyptian.

Further, we have to add that the Chinese word meaning "corpse" is explained as "body lying" and thus resembles the Egyptian word for "mummy" which in different senses is represented either as a standing or a lying mummy.

We have to correct a mistake in Mr. Mallery's table; the word "half" in Chinese is not a cross, but either half a tree or the ideogram "cow" combined with the character "division." A cross means "completion" and the complete number of our fingers, viz. "ten."

Whether or not the theory of Lacouperie be tenable, one thing is sure, that all three systems of writing, the Babylonian, the Egyptian, and the Chinese, have begun with pictorial representations of the objects which, according to circumstances, were conventionalised in different ways.

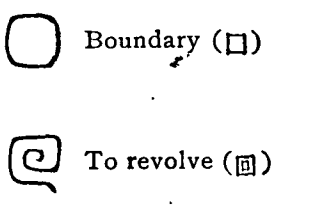
The writing material always influences the character of a script. Thus, after the invention of brush and paper, the method of writing down from top to bottom was naturally retained, but the script acquired that peculiar picturesque character of brush dashes which it still possesses.

The hair brush is called *mao-pi*, or simply *pi* (bamboo pencil),* and tradition states that General Meng T'ien was the inventor of writing with a brush,—a statement which is not impossible but

PICTORIAL WRITING CONVENTIONALISED.†

strange, for he was the most faithful servant of Shih Hwang Ti, the great hater of ancient literature, who on capital punishment ordered all the ancient books burned. Shih Hwang was a warlike emperor who ruled from 259 until 210 B. C., and for the first time (in 222 B. C.) united the entire Chinese empire under one scepter. He is the same who erected the great wall, so expensive and at the same time so useless, and General Meng T'ien was in command of the laborers. When the Emperor died, General Meng T'ien is said to have committed suicide.[8]

We here reproduce a list of ornamental Chinese characters which are commonly, and without doubt rightly, assumed to represent the most ancient forms of Chinese writing with a brush.



* The character 筆 *pi* consists of the radical "bamboo" and the word "brush" or "stylus."

† Reproduced from Williams's *Middle Kingdom*.

[8] See Mayers, *loc. cit.*, Nos. 597 and 497.

Water (水)

River (川)

Rain

Rain (later character) 雨

Earth (土)

Elephant, Idea (象)

Bird (鳥)

Island (州)

Wings (羽)

Wheel, Carriage (車)

Field (田)

Boundary (畺)

Grass

Grass 艸

Boy, Child (子)

Constellation (星)

Star (星)

Thread

Thread (another form) 糸

Wheat (麥)

Tree (木)

Wood (林)

Forest (森)

One-half (half a tree) (片)

Fruit (果)

Sun (日)

Moon (月)

Bright (Sun and Moon)

Bright (Moon shining in window)

明

Evening (夕)

Many (多)

Ear (耳)

Heart (心)

Flesh (肉)

Mouth (口)

Teeth

Teeth (later form)

齒

Muscle (力)

Infant, Feeble (幺)

Weak (infant muscle) (幼)

Male (muscle working in field) (男)

Complete, ten (十)

Middle (中)

Above (上)

Below (下)

Gate (門)

Between (間)

Divide, (八) Eight

To cut (分)

Crooked (亞)

Hatred (Crookedness of heart) (惡)

Cow (牛)

Half (Cow divided) (犮)

Horns*

Sheep (羊)

Justice (my sheep) (義)

Beauty (large sheep) (美)

Man (人)

Humaneness (仁)

Compare

Compare

比

Invert, change (匕)

Conversion (化)

Looking backward, To flee before enemy (North) (北)

Many†

Multitude (衆)

Most of the symbols of the list explain themselves. A "boundary" is a simple line of enclosure. "Revolve" is a curve. The meaning of the signs "to wrap," "mountain," "water," "river," "rain," "horns," "grass," "child," "constellation" or "star," "thread," "wheat," "tree," "fruit," "sun," "moon," is obvious enough. The symbols "elephant," "bird," "heart" require more imagination; but

* This character does not exist in modern Chinese.
† Not used in modern Chinese.

the original picture is still recognisable in them. The word "flesh" is meant as a slice of meat. "Mouth," "teeth," "eye," are also intended to depict the objects. The word "muscle" represents the upper arm, and in connection with the word "weak" which originally means also "infant," it denotes "lack of strength." A character consisting of two lines, representing two pieces cut off, means "to divide." Later the character "knife," as the instrument by which the division is to be made, was added. Crooked roads mean "crooked" or "evil," and in combination with the word "heart" we have the word "hatred." In the symbol "cow" the horns form the most prominent part, the body being reduced to a mere cross. The symbol "cow" combined with the symbol "division" means "half." The picture of a sheep shows the symbol "horns" on the top while the rest is scarcely recognisable. The symbol "sheep" in combination with the symbol "mine" represents the character "justice," because the ancient Chinese were shepherds, and their main quarrels in courts of justice were disputes about the ownership of sheep; and their idea of beauty was expressed by "a sheep" that is "great." The symbol "middle" is easily understood and so are the symbols "below" and "above." The character "gate" is a picture of a double doorway, and the character "between" shows a mark between the two posts of the gate. The character "sun" or "moon" and a picture of a "window" means "bright," for if the moon shines into the window it denotes "brightness," and "sun and moon" in their combination mean the same, viz., the best light there is in the world. The ideogram "moon," if written in a special way, is read "evening," and if "moon" is repeated it means "many evenings," or simply "many." The earth is represented by a horizontal line on which a cross stands, implying that the soil of the earth is stable; it is the place on which to take a stand. Two trees mean "wood," three trees "forest." If the tree is cut in two, it originally denotes "one-half," later on it acquired the meaning "part or parcel," and finally "piece."

The outline map of a field means "field" or "farm," and lines limiting two fields mean "frontier" or "boundary."

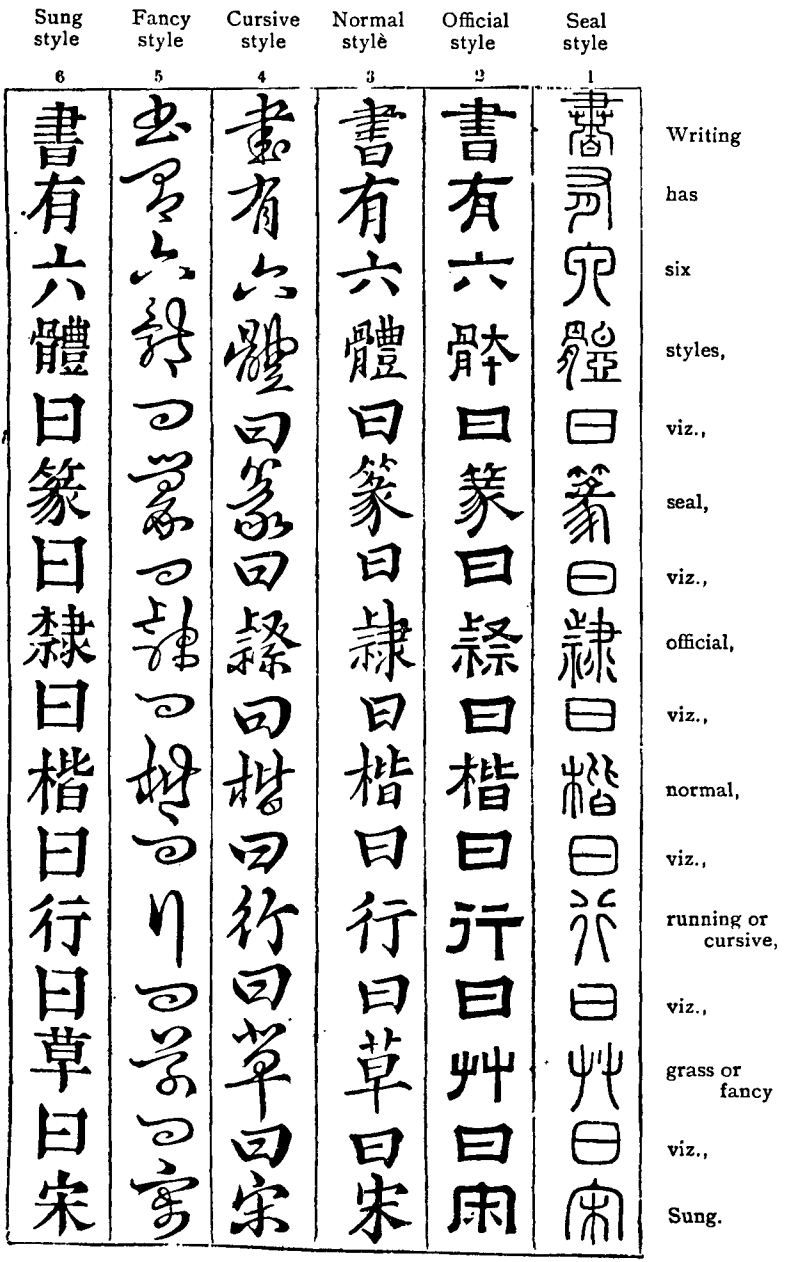
If the character "man," of which only the legs are left, has the

symbol "two" attached to it, it means the relation which obtains between two or several people, viz., "humanity," "humaneness," or "kindness." One man or two men turned the other way means "to compare." A man upside down means "to invert," "to change." One man in his normal position, and the other upside down acquires the sense of "transformation" or "conversion." One man in a normal position and another man looking the other way means "north," for the Chinese determine directions by looking south; hence, to look backward means "north." The symbol consisting of three men means "many." To this symbol is frequently attached the character "eye," and thereby it acquires the meaning "many as a unit," i. e., "a multitude."

A pretty instance of Chinese word formation is the word *shu* (書), which means "book" or "treatise," and is composed of the characters "brush" and "speak," the idea being that it is a thing in which "the brush speaks."

There are several styles of Chinese script (*shu*), and we here reproduce from Professor Williams's *Middle Kingdom* (Vol. II, p. 594) a table which shows at a glance their similarities and differences. The most old-fashioned style is called "the seal script," or, after the name of the inventor, *Chuen Shu.* The second is the official style, or *Lich Shu,* used for engrossing documents and commonly considered the most elegant form of writing. The third is called the pattern or normal style (*Kiai Shu*); because it preserves most clearly the essential character of Chinese writing. The fourth is a shorthand and demotic style called cursive script or *Hing*[10] *Shu,* much used in practical life. It is the most difficult for foreigners to read, as many lines are run together, thus obliterating the distinctness of the original character. The fifth style is called the grass script or *Tsao Shu.* It is almost an approach to the easy hand of the Japanese, and its name may be translated "fancy style." Under the Sung dynasty a new style was adopted which is practically the same as the normal style, only showing more regularity, and it is

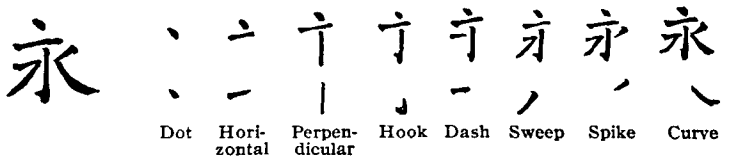
[10] *Hing* means "to walk," "to run"; and as a noun the same character means "element."



SIX DIFFERENT STYLES OF CHINESE WRITING.
(Reproduced from Williams's *Middle Kingdom.*)

commonly called *Sung Shu* which has become the pattern of modern Chinese print.

The writing of Chinese requires eight different kinds of dashes, and the word *yung* (永), "eternal," contains all of them. This significant character accordingly has become the typical word with which Chinese scholars start their calligraphic lessons.



THE ELEMENTS OF CHINESE SCRIPT.

The little mark like a fat upward comma is called *dot.* Among the lines we have a *horizontal* and a *perpendicular.* Further there is a *hook,* which latter is added to the perpendicular by joining to its lower end a dot line. A *dash* is a short horizontal line. A tapering line downward is called a *sweep,* upward a *spike,* and a smaller sweep in the shape of a big downward comma, *stroke.* A crooked line is called a *curve.*

STOCK PHRASES AND STAPLE THOUGHTS.

The Chinese are in the habit of propounding their favorite notions and beliefs in enumerations. They are so accustomed to the mathematical conception of Yang and Yin that they would agree with Pythagoras who finds in number the explanation of the world.

The Chinese speak of the *liang i,* i. e., the two primary forms representing the positive and negative principles. Further they speak of the two great luminaries, sun and moon; the two divinities presiding over war and peace, the two emperors of antiquity, the two first dynasties, viz., the Hsia and Yin; and the two venerable men that hailed the advent of the Chow dynasty, etc.

The number "three" plays an important part in Chinese enumerations. There are three systems of religion authorised by the government: Confucianism, or the system of the Literati (儒); Bud-

dhism, or the system of Shakya Muni (釋); Taoism or the system of Lao Tze (道). There are three kinds of heavenly light: of the sun, the moon, and the stars. In Chinese ethics there are three forms of obedience: of a subject toward his sovereign, of the son toward his father, of a wife toward her husband. There are three mental qualities (性) of a student: application (讀), memory (記), understanding (悟). There are the three gems worshipped by Buddhists, the Buddha, the Dhaı ma, and the Sangha. There are

THE THREE GEMS OF BUDDHISM.

three pure ones or precious ones worshipped in the Taoist temples, probably in imitation of the Buddhist trinity. There are three ceremonial rituals; one in worshipping heavenly spirits, another in worshipping spirits of the earth, and the third one in worshipping the spirits of ancestors. There are three sacrificial animals: the ox, the goat, the pig. There are three holy men: Yao, Shun, and Yü. There are three auspicious constellations: the constellation of happiness, the constellation of emolument, and the constellation of

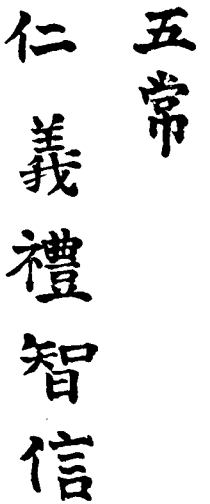
longevity. There are three kinds of abundance that is desirable: abundance of good fortune, abundance of years, abundance of sons There are three powers (三才) of nature: heaven (天), earth (地), man (人). There are three regions of existence, the heavens, the earth and the waters. There are three degrees of kinship. Further there are three penal sentences: the death penalty, corporeal punishment, and imprisonment. There are three tribunals of justice: the board of punishments, the court of judicature or appellate court, and the censorate or supreme court. There are three forms of taxation: land taxation, a service of twenty days labor each year, and tithes of the produce. There are three great rivers: the Yellow River, the Loh, and the I. There are three great river defiles: Kwang Tung, the Valley of the Yang Tse Kiang, and the defiles of the Si Ling on the Yellow River. There are three primordial sovereigns: Fuh Hi, Shen Nung, and Hwang Ti. In addition there are innumerable sets of three in the literature of the Confucianists, the Buddhists, the Taoists, and also in history.

The number "four" is not less frequent. We have four quadrants and four divisions of the heavens; the East is the division of the azure dragon, the North of the somber warrior, the South of the vermillion bird, and the West of the white tiger. There are four supernatural creatures considered as endowed with spirituality: *lin* (麟) or unicorn, *feng* (鳳) or phœnix, *kwei* (龜) or tortoise, and *lung* (龍) or dragon. The scholar possesses four treasures (寶): ink (墨), paper (紙), brush (筆), and ink slab (砚).[11] There are four figures which originate by combining the two primordial essences in groups of two, the great *yang*, the small *yang*, the great *yin* and the small *yin*. There are four cardinal points and four members of the human frame.

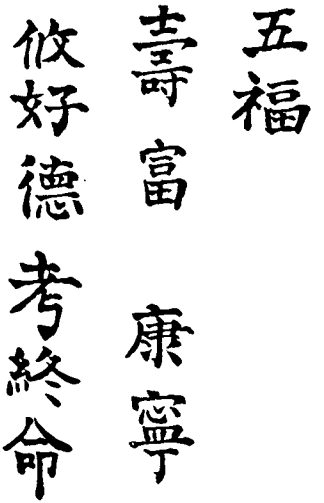
Instances of the number "five" are above all the five blessings (五福): longevity (壽), riches (富), peacefulness (康) and serenity (寧), the love of virtue (攸好德), and a happy consummation of life (考終命). There are five eternal ideals (常): humaneness

[11] The Chinese have no ink stand but use a slab upon which they rub their ink, taking it as does a painter from a palette.

(仁), uprightness (義), propriety (禮), insight (智), and faithfulness (信). There are five elements (五行): water, fire, wood, metal, earth. There are five cardinal relations among mankind: between sovereign and subject (君臣), between father and son (父子), between elder brother and younger brother (兄弟), between husband and wife (夫婦), between friend and friend (朋友). There are five genii: of spring, of summer, of mid-year, of autumn, and of winter. There are five beasts used for offerings: the ox, the goat, the pig, the dog, the fowl. There are five colors: black, red, azure, white, yellow. There are five classes of spiritual beings:



THE FIVE IDEALS.



THE FIVE BLESSINGS.

ghosts or disembodied human spirits, spiritual men, immortalised beings living in this world, deified spirits who have departed from the material world and live in the islands of the blest, and the celestial gods who enjoy perpetual life in heaven, There are five planets: Venus, Jupiter, Mercury, Mars, and Saturn. Further the Buddhists enumerate five attributes of existence: form, perception, consciousness, action, and knowledge. There are five degrees of feudal rank, five tastes, five notes of harmony in music, five sacred mountains, five kinds of charioteering, five colors of clouds, five ancient emperors, five imperial courts, five kinds of mourning, etc., etc.

福

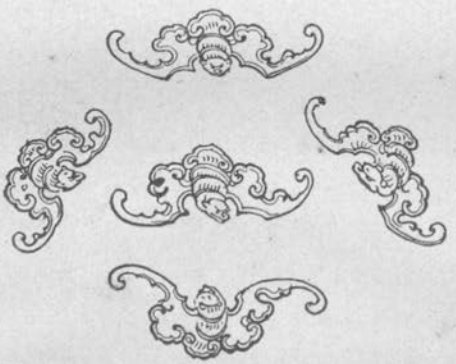
NORMAL STYLE.

福

GRASS STYLE.

A NEW YEAR'S CARD.*

THE CHARACTER "BLESSING."



五蝠

THE FIVE BATS.

(After a Tibetan picture.)

* The deity Wen Ch'ang points upward, indicating that all blessings come from heaven.

The characters which stand for the five blessings, and also the five eternal ideals, are naturally the most popular symbols all over China. They are used for congratulations and are inscribed upon wall pendants as ornaments. Among them the characters "longevity" and "blessing" are most used of all. They appear upon the decanters of convivial meetings; they are written on the bottom of tea cups; they are wrought into artistic forms of furniture; they

CHINESE SAUCER WITH PHOENIX AND DRAGON.
The centre contains the character *fu* "blessing."

are used for buckles, on pins, on dresses, and as ornaments of every description.

Blessing is called *fu* in Chinese, which is an exact homophone of *fu* meaning "bat," and so the five blessings, *wu fu*, are frequently represented by five bats.

The word "longevity" is commonly transcribed by *sheu*,* and

* The diphthong *eu* in *sheu* is to be pronounced separately and in continental pronunciation, as English *ay* and with following *u*. Giles transcribes

means "old age, years, a long and prosperous life, birthday, to endure, forever," etc., and is also euphemistically used for "death."

The popularity of the word exceeds every other perhaps in any language, and the character is conspicuous in China everywhere and in innumerable variations.

As an instance of this tendency we reproduce the adjoined illustration, which is a photograph of the upper part of one of three tablets containing specimens of ornamental characters meaning *shou*, "long life." The characters are over two inches in height, and are made of mother of pearl, in high relief, on a red background. On the three tablets there are altogether 180 different characters. The tablets belonged to the leader of the T'ai Ping, the Christian Chinese sect who rebelled against the present Manchu dynasty and were subdued with the assistance of General Gordon. They passed into the hands of Julius Saur, who was at that time a resident of Shanghai, when he went to Nanking, in company with Captain Fishborn, to treat for peace.

The meaning of the symbol "longevity" is not limited to the secular meaning of long life in this world, but is endowed with religious signification verging on the idea of immortality among Western peoples.

---

the word *shou*. The character consists of radical 33 (pronounced *see*, i. e., "scholar") and eleven additional strokes made up of the words "old," "to speak" and "word."

The star of longevity is Canopus, which is α of Argo.

Ancient traditions tell us that Si Wang Mu, the Royal Mother of the West, who lives in the Kwun Lun Mountains, possesses a peach-tree bearing fruit but once in three thousand years. From the

THE LONGEVITY SYMBOL IN DIFFERENT STYLES.

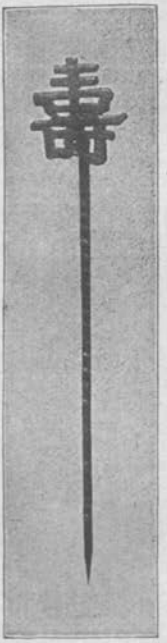
peaches of this tree the elixir of life can be distilled, and this is the reason why the peach symbolises longevity. Other symbols of longevity are the pine-tree, the crane, and the tortoise.*

* For special reference see De Groot's *Religious Systems of China*, pp. 56-57.

Of enumerations in sets of six we will only mention the six accomplishments: intelligence, humanity, holiness, sincerity, moderation (keeping the middle path), and benignity; further the six forms of writing: the seal character, the ancient official style, the normal style, the cursive style, the grass style, and the printer's style.

There are fewer enumerations of seven than might be expected. We mention the seven sages in the bamboo grove, the seven precious things (Sapta Ratna) of the Buddhists, the seven primary

THE CHARACTER 樂 ON CUFF BUTTON.



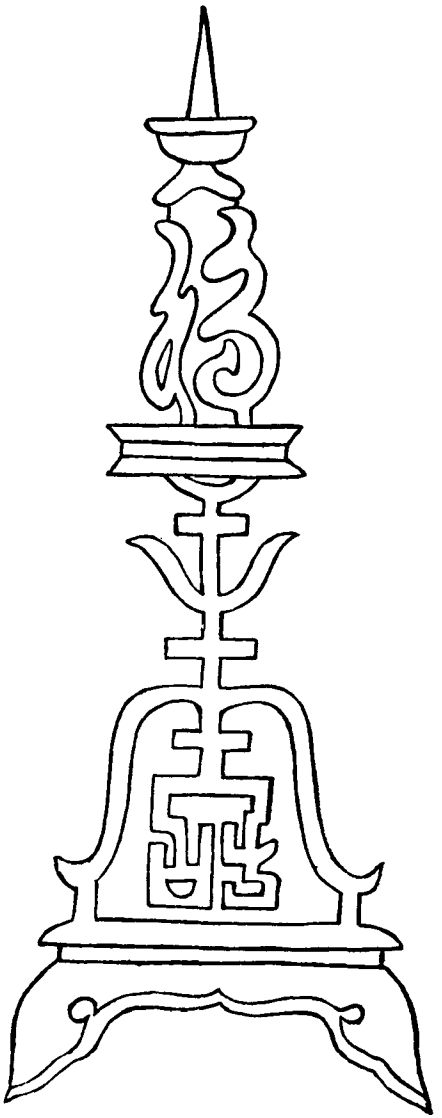
LONGEVITY PIN.

notes of music, the seven stars of Ursa Major commonly called "the dipper," the seven apertures of the head: ears, eyes, nostrils, and mouth; the seven luminaries: sun, moon, and the five planets; the seven emotions: joy, anger, grief, fear, love, hatred, desire.

The most important set of eight is the eight *kwa* or trigrams.

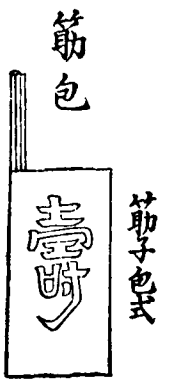
The figure "nine" is represented as the nine heavens, situated, one in the center, and the eight remaining ones in the eight divisions of the compass. There are further nine degrees of official

rank, and nine divisions of the Great Plan, an ancient Chinese state document.



CANDELABRUM WITH "LONGEVITY" AND "HAPPINESS" SYMBOLS.

"LONGEVITY" DECANTER.



"LONGEVITY" CHOPSTICK HOLDER.

There are ten canonical books: the Book of Changes, the Book of History, the Book of Odes, the Record of Rites, the Ritual of the

Chow Dynasty, the Decorum Ritual, the Annals of Confucius, the Three Commentaries, the Conversations of Confucius (*Lun Yü*), and the Book of Filial Piety. There are ten commandments and ten heinous offences.

Of twelve we have the twelve animals of the duodenary cycle called rat, ox, tiger, hare, dragon, serpent, horse, goat, monkey, cock, dog, and pig. They preside, each one over a special hour of the day and the night and are supposed to exercise an influence peculiar to the character of the several animals. There are further

BUCKLE WITH CHARACTERS "LONGEVITY" AND "BLESSING."

twelve months, corresponding to the twelve divisions of the ecliptic, and the Buddhists speak of the twelve Nidanas or links in the chain of causation.

The figure "twenty-eight" is important as the number of days of a lunar month. Accordingly, the heavens are divided into twenty-eight constellations or stellar mansions, and it is noteworthy that four days in the twenty-eight, corresponding to the Christian Sunday, have been signified as resting-days and are denoted by the character *mi* (宿 日) which has been traced to the Persian Mithra

and proves that, in remote antiquity, Mithraism must have exercised an influence upon Chinese habits.[12]

CRANE AND TORTOISE.*
Symbols of long life. (Bronze candlestick.)

These enumerations are not accidental and indifferent notions, but form the staple thoughts of Chinese ethics. They have become

[12] See Mr. A. Wylie's article on the subject in the *Chinese Recorder*, Foo Chow, June and July numbers, 1871.

* The tortoise drags along the moss that has grown on its back.

fundamental principles of Chinese morality and constitute the backbone of the convictions of every half-way educated inhabitant of China. Whatever their station in life may be, all Chinese people know these ideas, they bear them in mind and allow their lives to be determined by the conception of the five eternal ideals, the five virtues, the five blessings, etc. They recognise in nature the funda-

THE LONGEVITY GARMENT.*

mental contrast of Yang and Yin as having originated from the great origin and believe that the moral world of social conditions is governed by the same law. Their highest ambition is to fulfil all the demands of *hsiao,* i. e., "filial piety." Scholarship is highly respected, and even the lower classes are punctilious in the observance of all rules of propriety.

* Reproduced from Professor De Groot's *Religious Systems of China,* page 60.

CHINESE OCCULTISM.

BELIEF in mysterious agencies characterises a certain period in the religious development of every nation. Even the Jews, distinguished among the Semites by their soberness, consulted Yahveh through the Urim and Thummim, an oracle the nature of which is no longer definitely known. Kindred institutions among most nations are based upon primitive animism, or a belief in spirits, but in China we have a very peculiar mixture of logical clearness with fanciful superstitions. Chinese occultism is based upon a rational, nay a philosophical, or even mathematical, conception of existence. An original rationalism has here engendered a most luxurious growth of mysticism, and so the influence of occultism upon the people of the Middle Kingdom has been prolonged beyond measure.

THE YIH SYSTEM.

Among the ancient traditions of China there is a unique system of symbols called the *yih* (易), i. e., "permutations" or "changes,"

THE TWO PRIMARY FORMS* (LIANG I).

	THE YANG	THE YIH
Old form	○	●
Modern form	⚊	⚋

* It is difficult to translate the term *Liang I*. One might call the two *I* "elements," if that word were not used in another sense. The two *I* are commonly referred to as "Elementary Forms" or "Primary Forms." De Groot speaks of them as "Regulators."

which consists of all possible combinations of two elements, called *liang i* (兩 儀), i. e., the two elementary forms, which are the negative principle, *yin* (陰), and the positive principle, *yang* (陽). The four possible configurations of yang and yin in groups of two are called *ssu shiang* (四 象), i. e., "the four [secondary] figures"; all further combinations of the elementary forms into groups of three or more are called *kwa* (卦). In English, groups of three elementary forms are commonly called trigrams, and groups of six, hexagrams.

The book in which the permutations of yang and yin are recorded, was raised in ancient times to the dignity of a canonical writing, a class of literature briefly called *king* in Chinese. Hence the book is known under the title of *Yih King*.

The *Yih King* is one of the most ancient, most curious, and most mysterious documents in the world. It is more mysterious than the pyramids of Egypt, more ancient than the Vedas of India, more curious than the cuneiform inscriptions of Babylon.

In the earliest writings, the yang is generally represented as a white disk and the yin as a black one; but later on the former is replaced by one long dash denoting strength, the latter by two short dashes considered as a broken line to represent weakness. Disks are still used for diagrams, as in the Map of Ho and the Table of Loh, but the later method was usually employed, even before Confucius, for picturing kwa combinations.

The trigrams are endowed with symbolical meaning according to the way in which yin and yang lines are combined. They apply to all possible relations of life and so their significance varies.

Since olden times, the yih system has been considered a philosophical and religious panacea; it is believed to solve all problems, to answer all questions, to heal all ills. He who understands the yih is supposed to possess the key to the riddle of the universe.

The yih is capable of representing all combinations of existence. The elements of the yih, yang the positive principle and yin the negative principle, stand for the elements of being. Yang means "bright," and yin, "dark." Yang is the principle of heaven; yin, the principle of the earth. Yang is the sun, yin is the moon. Yang is masculine and active; yin is feminine and passive. The

THE FOUR FIGURES (SSU SHIANG).

SYMBOL	NAME	SIGNIFICANCE						
⚌	Yang Major	Sun	Heat	Mentality (or leadership)	Unity (or origin)	The nature of things (essence)	Eyes	Great Monarch[3]
⚍	Yang Minor	Fixed Stars	Daylight	Corporality (bodily organism)	Rotation	Compound things[1]	Nose	Prince
⚎	Yin Minor	Planets	Night	Materiality (inertia; bodily substance)	Succession	Multiplicity[2]	Mouth	Duke
⚏	Yin Major	Moon	Cold	Sensuality; passion	Quality	Attributes of things	Ears	Emperor

[1] Unity in multiplicity, i. e., the Yang dominating over the Yin.
[2] Multiplicity in unity, i. e., the Yin dominating over the Yang.
[3] While the Yin major denotes dominion in the concrete world of material existence, the Yang major symbolises the superhuman and supernatural, the divine, the extraordinary, such as would be a genius on a throne, a great man in the highest sense of the word.

former is motion; the latter is rest. Yang is strong, rigid, lordlike; yin is mild, pliable, submissive, wifelike. The struggle between, and the different mixture of, these two elementary contrasts, condition all the differences that prevail, the state of the elements, the nature of things, and also the character of the various personalities as well as the destinies of human beings.

The *Yih King* (易 經) is very old, for we find it mentioned as early as the year 1122 B. C., in the official records of the Chou dynasty, where we read that three different recensions of the work

THE EIGHT KWA FIGURES AND THE BINARY SYSTEM.

NAME	TRANSCRIPTION	MEANINGS OF THE CHINESE WORD*	KWA	BINARY SYSTEM	ARABIC NUMERALS
乾	ch'ien	to come out; to rise, sunrise; vigorous; (present meaning) dry.	☰	111	7
兌	tui	to weigh; to barter; permeable.	☱	110	6
離	li	to separate.	☲	101	5
震	chan	to quake; to thunder.	☳	100	4
巽	sun	peaceful; a stand or pedestal.	☴	011	3
坎	k'an	a pit; to dig a pit.	☵	010	2
艮	kan	a limit; to stop; perverse.	☶	001	1
坤	kw'un	earth; to nourish; yielding.	☷	000	0

*A native student of the Yih system does not connect the usual meaning of the word with the names of the eight Kwas, and we insert here a translation of the character only for the sake of completeness.

were extant, the *Lien Shan,* the *Kwei Ts'ang* and the *Yih of Chou,*[1] of which, however, the last one alone has been preserved.

This *Yih of Chou,* our present *Yih King,* exhibits two arrangements of the kwa figures, of which one is attributed to their origi-

[1] Lien Shan means "mountain range" and by some is supposed to be a *nom de plume* of Shen Nung (i. e. "divine husbandman"), the mythical ruler of ancient China (2737-2697 B. C.), successor to Fuh-Hi. Others identify Lien Shan with Fuh-Hi. Kwei Ts'ang means "reverted hoard" and may have been simply an inversion of the Lien Shan arrangement. Its invention is assigned to the reign of Hwang Ti, "the Yellow Emperor," the third of the three rulers, (2697-2597 B. C.), a kind of a Chinese Numa Pompilius. The Chou redaction of the *Yih,* which is the latest one, is named after the Chou dynasty.

nator, the legendary Fuh-Hi,[2] the other to Wen Wang.[3] Fuh-Hi is also called Feng,[4] "wind," and Tai Ho,[5] "the great celestial," and he lived, according to Chinese records, from 2852 to 2738 B. C.

It speaks well for the mathematical genius of the ancient founders of Chinese civilisation that the original order of the yih, attributed to Fuh-Hi, corresponds closely to Leibnitz' Binary System of arithmetic. If we let the yin represent 0 and the yang, 1, it appears that the eight trigrams signify the first eight figures from 0-7, arranged in their proper arithmetical order, and read from below upward. Leibnitz knew the yih and speaks of it in terms of high

FUH-HI.

appreciation. Indeed it is not impossible that it suggested to him his idea of a binary system.

While Fuh-Hi's system exhibits a mathematical order, Wen Wang's is based upon considerations of occultism. It stands to reason that Fuh-Hi (by which name we understand that school, or founder of a school, that invented the yih) may not have grasped the full significance of his symbols in the line of abstract thought and especially in mathematics, but we must grant that he was a

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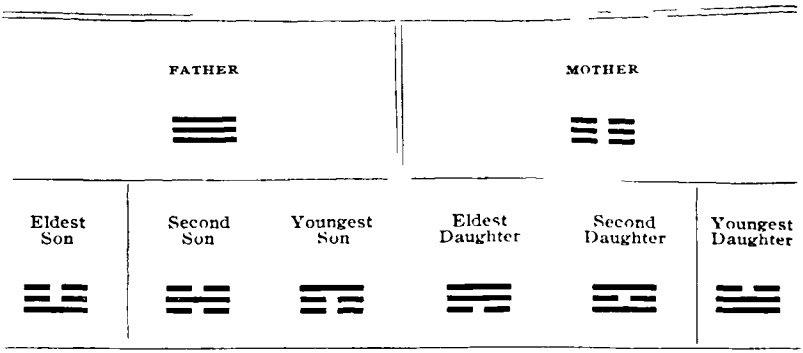
[2]伏羲 [3]文王 [4]風 [5]太昊

mathematical genius, if not in fact, certainly potentially. As to further details our information is limited to legends.

The case is different with Wen Wang, for his life is inscribed on the pages of Chinese history and his character is well known.

The personal name of Wen Wang (i. e., the "scholar-king") is Hsi-Peh, which means "Western Chief." He was the Duke of Chou, one of the great vassals of the empire, and lived from 1231 to 1135 B. C. In his time the emperor was Chou-Sin, a degenerate debauché and a tyrant, the last of the Yin dynasty, who oppressed the people by reckless imposition and provoked a just rebellion. Wen Wang offended him and was long kept in prison, but his son

THE TRIGRAMS AS FAMILY RELATIONS.



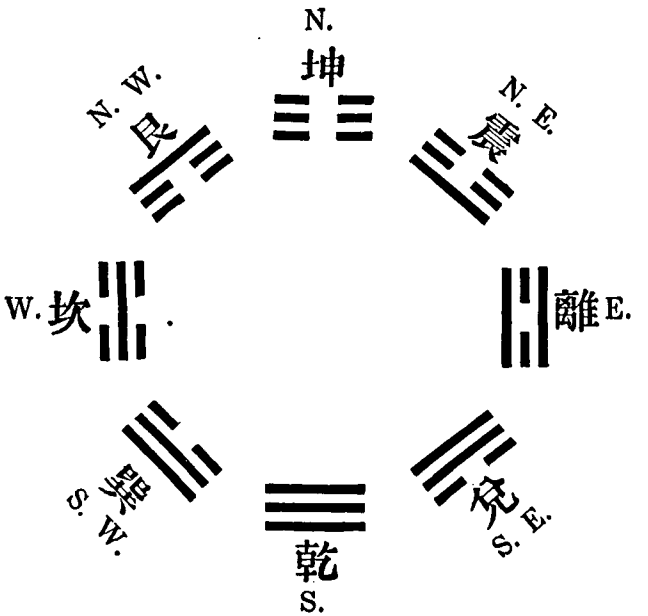
Fa, surnamed Wu Wang, being forced into a conflict with Chou-Sin, overthrew the imperial forces. The tyrant died in the flames of his palace which had been ignited by his own hands. Wu Wang[6] assumed the government and became the founder of the Chou dynasty which reigned from 1122 until 225 B. C.

Wen Wang was a man of earnest moral intentions, but with a hankering after occultism. During his imprisonment he occupied himself in his enforced leisure with the symbols of the yih, and found much comfort in the divinations which he believed to discover in them. When he saw better days he considered that the

[6] Wu Wang was born 1169 B. C.; he became emperor in 1122 B. C. and died 1116 B. C.

prophecies were fulfilled, and his faith in their occult meaning became more and more firmly established.[7]

The eight permutations of the trigrams apparently form the oldest part of the *Yih King*. They have been an object of contemplation since time immemorial and their significance is set forth in various ways. The trigrams consisting of three yang lines are called the unalloyed yang, and of three yin lines, the unalloyed yin. In the mixed groups the place of honor is at the bottom, and if they are conceived as family relations, the unalloyed yang represents



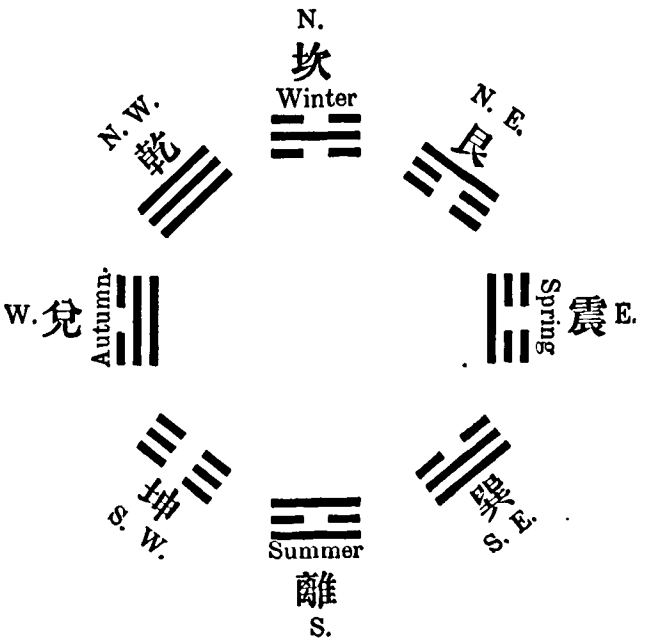
ARRANGEMENT OF TRIGRAMS ACCORDING TO FUH-HI.

the father and the unalloyed yin, the mother. The three sons are represented by the trigrams containing only one yang; the eldest son having yang in the lowest place, the second in the middle, and the third on top. The corresponding trigrams with only one yin line represent in the same way the three daughters.

The trigrams are also arranged both by Fuh-Hi and Wen Wang in the form of a mariner's compass. In the system of Fuh-Hi the

[7] Mayers, *Chinese Reader's Manual*, p. 177.

unalloyed yin stands at the north, the unalloyed yang at the south. The others are so arranged that those which correspond to 1, 2, 3, of Leibnitz' Binary System proceed from north through west to south in regular order, while 4, 5, 6, start from south taking the corresponding places in the east. In this mathematical arrangement we always have the opposed configurations in opposite quarters, so as to have for each place in every opposite kwa a yang line correspond with a yin line and *vice versa;* while if they are expressed



ARRANGEMENT OF TRIGRAMS ACCORDING TO WEN WANG.

in numbers of the binary system, their sums are always equal to seven.

Wen Wang rearranged the trigrams and abandoned entirely the mathematical order attributed to Fuh-Hi. The following quotation from the *Yih King* evinces the occultism which influenced his thoughts:

"All things endowed with life have their origin in chan, as chan corresponds to the east. They are in harmonious existence in siuen because siuen corresponds to the southeast. Li is brightness and renders all things visible

to one another, being the kwa which represents the south. Kw'un is the earth from which all things endowed with life receive food. Tui corresponds to mid-autumn. Ch'ien is the kwa of the northwest. K'an is water, the kwa of of the exact north representing distress, and unto it everything endowed with life reverts. Kan is the kwa of the northeast where living things both rise and terminate."

Since this new arrangement is absolutely dependent on occult considerations, the grouping must appear quite arbitrary from the standpoint of pure mathematics. It is natural that with the growth of mysticism this arbitrariness increases and the original system is lost sight of.

The yin and yang elements are supposed to be the product of a differentiation from the *t'ai chih,* "the grand limit," i. e., the absolute or ultimate reality of all existence, which, containing both yang and yin in potential efficiency, existed in the beginning. The grand limit evolved the pure yang as ether or air, which precipitated the Milky Way, shaping the visible heaven or firmament; while the yin coagulated and sank down to form the earth. But the earth contained enough of the yang to produce heat and life. Some unalloyed yang particles rose to form the sun, while correspondingly other unalloyed yin particles produced the moon, the two great luminaries, which in their turn begot the fixed stars.

THE TABLET OF DESTINY.

At the beginning of Chinese history stands a tablet which in some mysterious way is supposed to be connected with an explanation of the universe. It has been reconstructed by later Chinese thinkers and is pictured in the hands of Fuh-Hi as an arrangement of the kwa figures preserved in the *Yih King.* Considering the several traces of Babylonian traditions in ancient Chinese literature and folklore, would it not be justifiable to identify the tablet of Fuh-Hi with the ancient Babylonian "Tablet of Destiny" mentioned in the Enmeduranki Text, a copy of which was discovered in the archives of Asurbanipal[20] and was said to contain the "Mystery of Heaven and Earth?"

[20] K2486 and K4364; cf. Zimmern, KAT[2] 533.

Enmeduranki, king of Sippar, is the seventh of the aboriginal kings, and he declares that he received the divine tablet "from Anu, [Bel, and Ea]."[21]

Chinese sages have their own interpretation of the phrase "the mystery of heaven and earth." They would at once associate the words "heaven" and "earth" with the two opposing principles yang and yin, and the question is whether among the ancient Sumerians there was not a similar tendency prevalent. It seems to be not impossible that the Chinese tablet in the hands of Fuh-Hi is the same as the "Tablet of Destiny" of the Sumerians, and when some Assyriologist has informed himself of the primitive Chinese conception of this mysterious tablet, he may be able to throw some additional light on the subject.

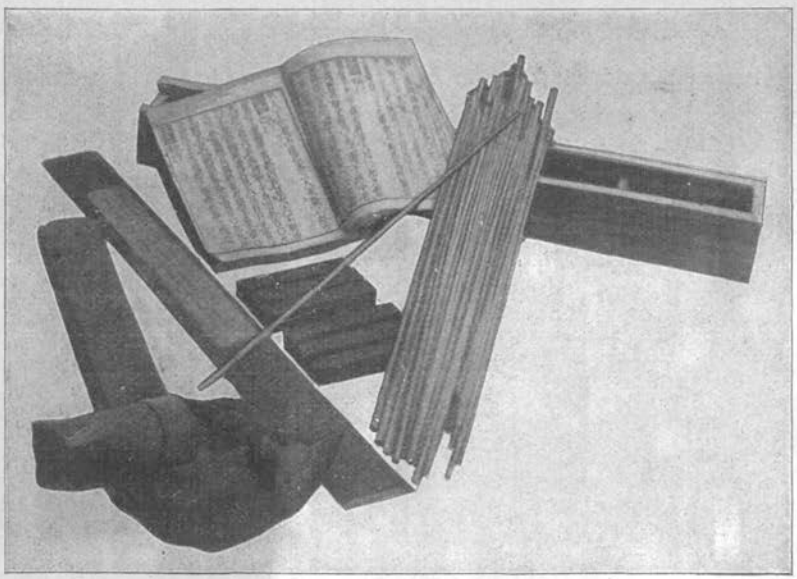
DIVINATION.

An explanation of the universe which derives all distinctions between things, conditions, relations, etc., from differences of mixture, must have appeared very plausible to the ancient sages of China, and we appreciate their acumen when we consider that even to-day advanced Western scientists of reputation attempt to explain the universe as a congeries of force-centers, acting either by attraction or repulsion in analogy to positive and negative electricity. On the ground of this fact the educated Chinese insist with more than a mere semblance of truth, that the underlying idea of the Chinese world-conception is fully borne out and justified by the results of Western science.

While it is obvious that the leading idea of the yih is quite scientific, we observe that as soon as the Chinese thinkers tried to apply it *a priori* without a proper investigation of cause and effect, they abandoned more and more the abstract (and we may say, the purely mathematical) conception of the yang and yin, fell victims to occultism, and used the yih for divination purposes. When we compare the vagaries of the occultism of the yih with the accom-

[21] Anu, Bel, and Ea are the Sumerian trinity. The words Bel and Ea are illegible on the tablet and have been restored by an unequivocal emendation. A doubtful word of the tablet has been translated by "omen" which presupposes that the translator regards the tablet as a means of divination.

plishments of Western science, we may feel very wise and superior, but we should not forget that it was the same fallacious argument of wrong analogy which produced in China the many superstitious practices of the yih, and in the history of our civilisation, astrology, alchemy, and magic. These pseudo-sciences were taken seriously in the world of thought throughout the Middle Ages and began to be abolished only after the Reformation with the rise of genuine astronomy, genuine chemistry, and genuine nature science. If the



A DIVINATION OUTFIT.

Chinese are wrong we must remember that there was a time when we made the same mistake.

The Chinese outfit for divination consists of fifty stalks called "divining-sticks" and six small oblong blocks to represent the hexagrams. These blocks are not unlike children's building-blocks, but they bear on two adjoining sides incisions dividing the oblong faces into equal sections, so as to give the surface the appearance of a yin figure. The sticks are made of stalks of the milfoil plant (*ptarmica sibirica*) which is cultivated on the tomb of Confucius and regarded as sacred.

Pious people consult the oracle on all important occasions. They are first careful to make themselves clean, and then assume a calm and reverential attitude of mind. The diviner then takes out one stick and places it in a holder on the center of the table. This single stalk is called "the grand limit" (*t'ai chih*), the ultimate cause of existence. He next lifts the forty-nine remaining sticks above his forehead with his right hand, and divides them at random into two parts, at the same time holding his breath and concentrating his thoughts on the question to be answered. The sticks in the right hand are then placed on the table, and one is taken out from them and placed between the fourth and fifth fingers of the left hand. The three groups are now called heaven, earth and man. The left-hand group is then counted with the right hand in cycles of eight, and the number of the last group yields the lower trigram of the answer, called the inner complement. This number is counted after the oldest order of the eight trigrams, viz., that of Fuh-Hi corresponding to the inverted binary arrangement. The upper trigram, called the outer complement, is determined in the same way.

After the hexagram is determined, one special line is selected by the aid of the divining-sticks in the same way as before, except that instead of counting in cycles of eight, the diviner now counts in cycles of six. Having thus established the hexagram and a special line in it, he next consults the *Yih King* which contains a definite meaning for each hexagram as a whole, and also for each single line; and this meaning is made the basis of the divine answer.

It is obvious that this complicated process presupposes a simpler one which, however, must have been in use in pre-historic times, for as far as Chinese history dates back the divining stalks and the kwa system are referred to in the oldest documents.

URIM AND THUMMIM.

The Chinese method of divination may help us to understand the Urim and Thummim of the Hebrews which are so ancient that details of their method are practically forgotten.

We notice first that the Urim and Thummim are two sets of symbols apparently forming a contrast similar to that of yin and

yang. It is not probable that they were a set of twelve gems representing the twelve tribes of Israel. Secondly, like the yin and yang, the two sets must have been a plurality of elements and not only two symbols as is sometimes assumed; and thirdly, they served the purpose of divination, for they are referred to in connection with the ephod which must have had something to do with the determining oracle.

The Urim and Thummim* are translated in the Septuagint† by "manifestation and truth," or, as it has been rendered in English, "light and perfection." It appears that the vowel in the first word is wrong, and we ought to read *Orim*, which is the plural form of *Or*, "light," and might be translated by "the shining things." If Thummim is to be derived from the root THAMAM, its vocalisation ought to be *thamim* (not *thummim*) and would mean "the completed things."

We cannot doubt that the Urim and Thummim form a contrast, and if the Urim represent "light" or yang, the Thummim would represent "darkness" or yin, the former being compared to the rise of the sun, the latter to the consummation of the day.

Sometimes the answer of the Urim and Thummim is between two alternatives (as in 1 Sam. xiv. 36 ff), some times a definite reply is given which would presuppose a more or less complicated system similar to the answers recorded in the *Yih King*. In the history of Saul (1 Sam. x. 22) the answer comes out, "Behold, he hath hid himself among the stuff," and in the time of the Judges (Judges xx. 28) the question is asked about the advisability of a raid against the tribe of Benjamin, and the oracle declares, "Go up; for to-morrow I will deliver them into thine hand." On other occasions the oracle does not answer at all,‡ and its silence is interpreted as due to the wrath of God.

The answer received by consulting the Urim and Thummim was regarded as the decision of God, and was actually called the voice of God. This view seems to have led in later times, when the process of divination was no longer understood, to the assump-

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*הָאוּרִים וְהַתֻּמִּים † δήλωσις καὶ ἀλήθεια.

‡ See Sam. xiv. 37 and xxviii. 6.

tion that Yahveh's voice could be heard in the Holy of Holies, a misinterpretation which is plainly recognisable in the story of the high priest Eleazar (Num. vii. 89).

The Urim and Thummim are frequently mentioned in close connection with the ephod which has been the subject of much discussion. It is commonly assumed that the word is used in two senses, first as an article of apparel and secondly as a receptacle for Urim and Thummim. Unless we can find an interpretation which shows a connection between the two, we can be sure not to have rightly understood the original significance of this mysterious article. The description of the ephod in Exodus ii. 28, (an unquestionably postexilic passage) is irreconcilable with the appearance, use or function which this curious object must have possessed according to our historical sources, and the latter alone can be regarded as reliable. After considering all the passages in which the ephod is mentioned we have come to the conclusion that it was a pouch worn by the diviner who hung it around his loins using the string as a girdle.

The original meaning of *cphod* is "girdle" and the verb *aphad* means "to put on, to gird." David, a strong believer in the Urim and Thummim, danced before the Lord "girded with an ephod," and we must assume that according to the primitive fashion the diviner was otherwise naked. Hence he incurred the contempt of his wife Michal whose piety did not go so far as the king's in worshiping Yahveh in this antiquated manner.

The main significance of the ephod in connection with the Urim and Thummim was to serve as a receptacle for the lots, and so it may very well have become customary to make it of a more costly and enduring material in the form of a vase. This will explain those passages in which the ephod is spoken of as being made of gold and standing on the altar, as where we are informed that the sword of Goliath had been deposited as a trophy wrapped in a mantle "behind the ephod."

There are other passages in which "ephod" seems to be identical with an idol, but if our interpretation be accepted there is no

difficulty in this, for the receptacle of the Urim and Thummim may very well have come to be regarded as an object of worship.

It is difficult to say whether the ephod is identical with the *khoshen,* the breastplate of the high priest, which in later postexilic usage was ornamented with twelve precious stones representing the twelve tribes of Israel. It is sure, however, that the Urim and Thummim cannot be identified with the twelve jewels, and the Hebrew words plainly indicate that they were placed inside as into a pouch. In Lev. xiii. 8 the verb *nathan el,* "to put into," is used and not *nethan 'al,* "to put upon."

The breastplate of the high priest seems to be the same as what is called in Babylonian history the "tables of judgment," which also were worn on the breast. But the identification does not seem convincing. We would have to assume that the ephod was first worn around the loins after the fashion of a loin cloth and that later in a more civilised age when the priests were dressed in sacerdotal robes, it was suspended from the shoulders and hung upon the breast.

After Solomon's time there is no longer any historical record of the use of the Urim and Thummim. It seems certain that in the post-exilic age the rabbis knew no more about it than we do to-day and regretted the loss of this special evidence of grace. They supposed their high priests must be no longer fit to consult the oracle (Esdras ii. 63; Neh. vii. 65) and Josephus states (*Antiq.* iii. 8-9) that two hundred years before his time, it had ceased. According to common tradition, however, it was never reintroduced into the temple service after the exile.

While Josephus identified the Urim and Thummim with the twelve jewels in the breastplate of the high priest, Philo* claims that they were pictures exhibited in the embroidery of the breastplate representing the symbols of light and truth. His conception is untenable, but it is noteworthy because his view seems to be influenced by his knowledge of the sacerdotal vestments of Egypt. We are told that the high priest in his capacity as judge used to wear a breastplate bearing the image of truth or justice. One such

* *De vita Mosis,* p. 670 C; 671, D. E.; *De Monarchia,* p. 824, A.

shield has been found, upon which were two figures recognisable by the emblems on their heads: one with a solar disk as Ra, the sun-god or light, the other with a feather, as Maat or truth. If the Urim and Thummim were not plural and were not contrasts, and if we did not know too well that they were placed in an ephod, Philo's interpretation would have much to recommend itself. Perhaps he and also the Septuagint were under Egyptian influence.

While we do not believe that the Urim and Thummim were exactly like the yang and yin we are fully convinced that the Chinese method of divination throws some light upon the analogous Hebrew practice and will help us to understand the meaning of the terms. If the two systems are historically connected, which is not quite impossible, we must assume that they were differentiated while yet in their most primitive forms.

P'AN-KU.

The basic idea of the yih philosophy was so convincing that it almost obliterated the Taoist cosmogony of P'an-Ku who is said to have chiseled the world out of the rocks of eternity. Though the legend is not held in high honor by the *literati*, it contains some features of interest which have not as yet been pointed out and deserve at least an incidental comment.

P'an-Ku is written in two ways: one[8] means in literal translations, "basin ancient," the other "basin solid."[9] Both are homophones, i. e., they are pronounced the same way; and the former may be preferred as the original and correct spelling. Obviously the name means "aboriginal abyss," or in the terser German, *Urgrund*, and we have reason to believe it to be a translation of the Babylonian *Tiamat*, "the Deep."

The Chinese legend tells us that P'an-Ku's bones changed to rocks; his flesh to earth; his marrow, teeth and nails to metals; his hair to herbs and trees; his veins to rivers; his breath to wind; and his four limbs became pillars marking the four corners of the world, —which is a Chinese version not only of the Norse myth of the Giant Ymir, but also of the Babylonian story of Tiamat.

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[8] 盤古 [9] 囵

Illustrations of P'an-Ku represent him in the company of supernatural animals that symbolise old age or immortality, viz., the tortoise and the crane; sometimes also the dragon, the emblem of power, and the phenix, the emblem of bliss.

* * *

When the earth had thus been shaped from the body of P'an-Ku, we are told that three great rulers successively governed the world: first the celestial, then the terrestrial, and finally the human sovereign. They were followed by Yung-Ch'eng and Sui-Jen (i. e., fire-man) the latter being the Chinese Prometheus, who brought the fire down from heaven and taught man its various uses.

The Prometheus myth is not indigenous to Greece, where it received the artistically classical form under which it is best known to us. The name, which by an ingenious afterthought is explained as "the fore thinker," is originally the Sanskrit *pramantha*[10] and means "twirler" or "fire-stick," being the rod of hard wood which produced fire by rapid rotation in a piece of soft wood.

We cannot deny that the myth must have been known also in Mesopotamia, the main center of civilisation between India and Greece, and it becomes probable that the figure Sui-Jen has been derived from the same prototype as the Greek Prometheus.

THE FIVE ELEMENTS.

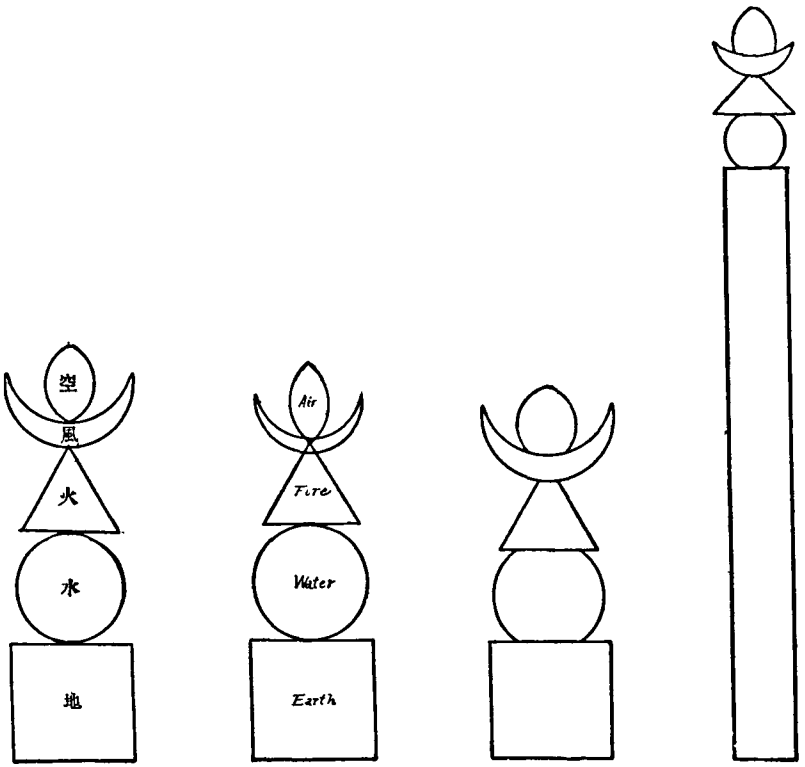
Occultism dominated the development of thought during the Middle Ages of China not less than in Europe, and here again in the conception of the elements we find traces of a common origin in both the East and West.

The Chinese speak of five elements: water, fire, wood, metal, and earth; while, according to the ancient sages of Hellas and India, there are but four: water, fire, earth, and air. This latter view also

[10] See Steinthal's "The original Form of the Legend of Prometheus" which forms and appendix to Goldziher's *Mythology Among the Hebrews*, translated by Russell Martineau, London. 1877.

Mantha is derived from the same root as the German word *mangeln*, "to torture," and one who forces (viz. Agni, the god of fire) is called *pramathyu-s* "the fire-robber." The Sanskrit name in its Greek form is Prometheus, whose nature of fire-god is still recognisable in the legend.

(although in a later age) has migrated to China, where it is commonly accepted among the Buddhists, but has been modified in so far as ether has been superadded so as to make the elements of the Buddhist-Chinese conception equal in number to the older enumeration which we may call the Taoist view.



CHINESE. EUROPEAN. STUPA FORM. MEMORIAL POLE.

DIFFERENT REPRESENTATIONS OF THE ELEMENTS.

[The proportions of the several heights are deemed important, and are as follows: the square, 10; the circle, 9; the triangle, 7; the crescent, 2; the gem, 6. When built in the form of a *stupa*, the square changes into a cube, the circle into a globe, the triangle into a four-sided pyramid, and the crescent and gem also into solid bodies. The globe retains its proper dimensions but is, as it were, pressed into the cube and the pyramid; the pyramid is frequently changed into an artistically carved roof. The Mediæval European conception is obviously not original.]

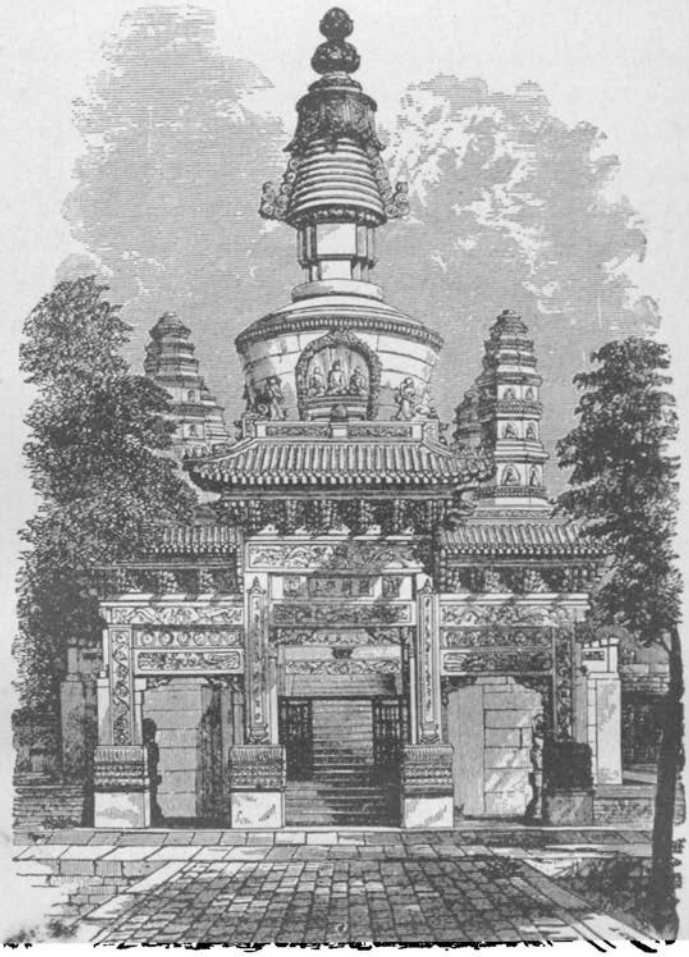
That the Buddhist conception of the five elements has been imported to China from India, is proved beyond question by the fact

TIBETAN STUPA.

[This illustration is reproduced from *The East of Asia*, (June 1905), an illustrated magazine printed in Shanghai, China.

The monument represents the five elements, but its shape is no longer exact. The upper part of the cube shows a formation of steps, not unlike the Babylonian zikkurat or staged tower. The globe is no longer a true sphere, and the pyramid has been changed into a pointed cone, so slender as to be almost a pole. The monument is probably used as a mausoleum.]

that the Chinese diagrams are frequently marked with their Sanskrit terms. It is strange that the symbolic diagrams are more nearly identical than their interpretations. Earth is represented by a square, water by a sphere, fire by a triangle, air by a crescent,



GATEWAY TO BUDDHIST MONASTERY, PEKIN.

A further development of the Stupa of the five elements.

[The cube has been changed into a roofed house; the sphere has assumed the shape of a Chinese cap, the pyramid is adorned with a peculiar ornament imitative of a cover, and the crescent has been changed into a flower-like knob, as has also the gem which surmounts the whole.]

and ether by a gem surmounting the whole. The two upper symbols are conceived as one in the treatises of the mediæval alchemy of Europe, and serve there as the common symbol of air. The symbol ether is commonly called by its Sanskrit term *mani,* which literally means "gem," and in popular imagination is endowed with magic power.

The five elements are also represented by memorial poles which on the Chinese All Souls' Day are erected at the tombs of the dead, on which occasion the grave is ornamented with lanterns, and a torch is lit at evening.

All over the interior of Asia so far as it is dominated by Chinese civilisation, we find *stupas* built in the shape of the symbols of the five elements, and their meaning is interpreted in the sense that the body of the dead has been reduced to its original elements. We must not, however, interpret this idea in a materialistic sense, for it is meant to denote an absorption into the All and a return to the origin and source of life.

It is noticeable that this reverence of the elements as divine is a well-known feature of ancient Mazdaism, the faith of the Persians, and is frequently alluded to by Herodotus in his description of Persian customs. The desire not to desecrate the elements causes the Persians to regard burial and cremation as offensive. They deposit their dead in the Tower of Silence, leaving them there to the vultures, whereby the pollution by the corpse either of earth or of fire is avoided.

The Taoist view of the elements is different from the Buddhist conception, and we may regard it as originally and typically Chinese. At any rate it is full of occultism and constitutes an important chapter in the mystic lore of China. According to this view, the five elements are water, fire, wood, metal, and earth.* The knowledge of these elements, legend tells us, is somehow connected with the marks on the shell of the sacred tortoise which, having risen from the river Loh, appeared to Ts'ang-Hieh (Mayers, *Ch. R. M.*, I, 756). Tsou-Yen, a philosopher who lived in the fourth century B. C.,

*水 火 木 金 土

wrote a treatise on cosmogony in which the five elements play an important part (Mayers, *Ch. R. M.*, I, 746).

The five elements also figure prominently in "The Great Plan,"[11] which is an ancient imperial manifesto on the art of good government. There it is stated that like everything else they are produced by the yang and yin, being the natural results of that twofold breath which will operate favorably or unfavorably upon the living or the dead according to the combination in which they are mixed. All misfortunes are said to arise from a disturbance of the five elements in a given situation, and thus the Chinese are very careful not to interfere with nature or cause any disturbance of natural conditions. We are told in "The Great Plan"[12] that "in olden times K'wan dammed up the inundating waters and so disarranged the five elements. The Emperor of Heaven was aroused to anger and would not give him the nine divisions of the Great Plan. In this way the several relations of society were disturbed, and [for punishment] he was kept in prison until he died." K'wan's misfortune has remained a warning example to the Chinese. In their anxiety not to disturb the proper mixture in which the five elements should be combined they pay great attention to those pseudo-scientific professors who determine the prevalence of the several elements, not by studying facts but by interpreting some of the most unessential features, for instance, the external shape of rocks and plants. Pointed crags mean "fire"; gently rounded mountains, "metal"; cones and sugar-loaf rocks represent trees, and mean "wood"; and square plateaus denote "earth"; but if the plateau be irregular in shape so as to remind one of the outlines of a lake, it stands for "water." It would lead us too far to enter into further details; at the same time it would be difficult to lay down definite rules, as there is much scope left to the play of the imagination, and it is certain that, while doctors may disagree in the Western world, the geomancers of China have still more opportunity for a great divergence of opinion.

The elements are supposed to conquer one another according

[11] A chapter in the *Shu King*, translated into English by James Legge. *S. B. E.*, vol. III, 137.

[12] See *S. B. E.*, III, 139.

to a definite law. We are told that wood conquers earth, earth conquers water, water conquers fire, fire conquers metal, and metal conquers wood. This rule which is preserved by Liu An of the second century B. C. is justified by Pan Ku, a historian of the second century A. D.,compiler of the books of the era of the Han dynasty, as follows:

"By wood can be produced fire, by fire can be produced earth [in other words, wood through fire is changed to ashes]; from earth can be produced metal [i. e., by mining]; from metal can be produced water [they can be changed through heat to a liquid state]; from water can be produced wood [plants]. When fire heats metal, it makes it liquid [i. e., it changes it into

THE FIVE ELEMENTS AND THEIR INTERRELATION.

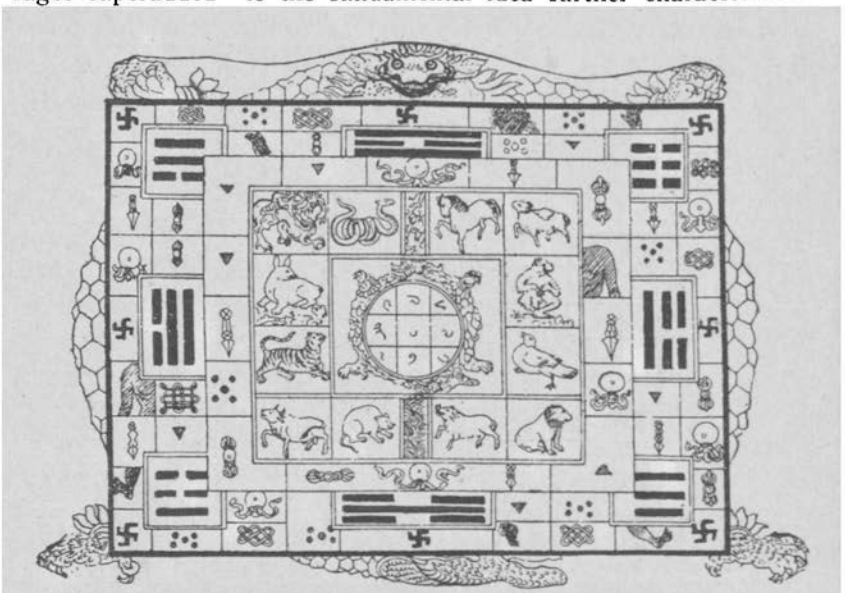
ELEMENTS	PARENT	CHILD	ENEMY	FRIEND	PLANET
water's	metal	wood	earth	fire	Mercury
fire's	wood	earth	water	metal	Mars
wood's	water	fire	metal	earth	Jupiter
metal's	earth	water	fire	wood	Venus
earth's	fire	metal	wood	water	Saturn

the state of the element water]. When water destroys fire it operates adversely upon the very element by which it is produced. Fire produces earth, yet earth counteracts water. No one can do anything against these phenomena, for the power which causes the five elements to counteract each other is according to the natural dispensation of heaven and earth. Large quantities prevail over small quantities, hence water conquers fire. Spirituality prevails over materiality, the non-substance over substance, thus fire conquers metal; hardness conquers softness, hence metal conquers wood; density is superior to incoherence, therefore, wood conquers earth; solidity conquers insolidity, therefore earth conquers water."

Besides being interrelated as parent and offspring, or as friend and enemy, the five elements are represented by the five planets, so that water corresponds to Mercury, fire to Mars, wood to Jupiter, metal to Venus, and earth to Saturn.

The yih system being cosmic in its nature, has been used by the Chinese sages to represent the universe. The first attempt in this direction is Fuh-Hi's diagram in compass form representing the four quarters and four intermediary directions.

The system was changed by Wen Wang who rearranged the eight trigrams but retained the fundamental idea. It was supposed to have been revealed to Fuh-Hi on the back of a tortoise, but later sages superadded to the fundamental idea further characteristics



THE MYSTIC TABLET.[13]

of the universe, according to their more complicated knowledge of science and occultism.

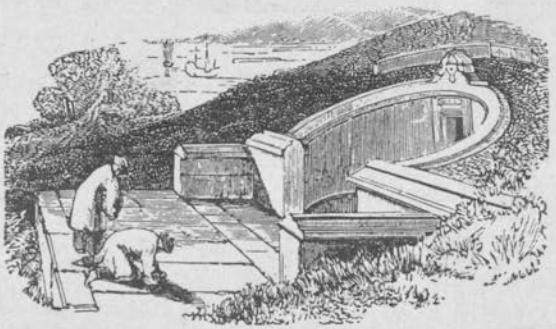
We reproduce here a mystic tablet of Tibetan workmanship, which, however, reflects the notions prevailing over the whole Chinese empire. The kwa tablet lies on the back of the tortoise, presumably the same as was supposed to have been present when P'an-Ku chiseled the world from out of the rocks of eternity — and

[13] The table has been reproduced from Waddell's *Buddhism of Tibet*, p. 453. Students who take the trouble to enter into further details are warned that in Waddell's table, by some strange mistake, the position of the trigrams ***tui*** and ***chan***, in the east and in the west, has been reversed, a mistake which we have corrected in our reproduction.

certainly the same tortoise which made its appearance in the Loh river to reveal the secret of the kwa to Fuh-Hi.

In the center of our kwa tablet is the magic square written in Tibetan characters, which is the same as that represented in dots in the so-called "Writing of Loh."[14] It is also depicted as resting in its turn on the carapace of a smaller tortoise.

This magic square is surrounded by the twelve animals of the duodenary cycle, representing both the twelve double-hours of the day, and the twelve months of the year. In the left lower center is represented the rat which, in passing around to the left, is followed in order by the ox, tiger, hare, dragon, serpent, horse, goat, monkey,



A TYPICAL CHINESE GRAVE.

[The dead are protected against the evil influence of unfavorably mixed elements in the surroundings of the grave by a horseshoe-shaped wall. Cf. pp. 56-57.]

cock, dog, and boar. The symbols of the days are: a sun for Sunday, a crescent for Monday; a red eye for Tuesday (red light of the planet Mars); a hand holding a coin for Wednesday (indicating the function of the god Mercury); a thunderbolt for Thursday (sacred to Marduk, Jupiter, Thor, the thunder-god); a buckle for Friday (day of Frigga or Venus); and a bundle for Saturday.

The duodenary cycle of animals is surrounded by various emblems indicating lucky and unlucky days. Among these we can discover gems, buckles, thunderbolts, various limbs of the body, triangles, five-spots, links of a chain, luck symbols, and swastikas.

[14] See the author's pamphlet, *Chinese Philosophy*, p. 19.

They surround the eight trigrams which are placed according to the arrangement of Wen Wang. The kwa in the lower part represents north and winter; in the upper part, the south and summer; toward the right, west and autumn; and toward the left, east and spring. The kwa in the lower right hand corner represents heaven; in the lower left, mountain; the upper left, air or wind; and in the right upper corner, earth.

SYSTEMS OF ENUMERATION.

The twelve animals which are pictured on our Tibetan tablet are a curious relic of prehistoric civilisation. They represent at once the twelve months, the twelve divisions of the zodiac, and the twelve double hours of the day. Kindred systems of designating duodecimal divisions of the cosmos, both in time and space, by a cycle of animals can be traced in Babylon, Egypt, primitive America, and modern Europe, where to the present day the constellations along the ecliptic are divided into twelve groups, called the Zodiac, or *Thierkreis,* i. e., the animal cycle.

The duodenary cycle is an ancient method of counting, expressed by animal names, a custom which has only been abolished in Japan since the Great Reform under the influence of Western civilisation. Up to that time people spoke there of "the rat hour," "the ox hour," "the tiger hour," etc., and these terms had no other significance than in Western countries, one o'clock, two o'clock, or three o'clock.

The twelve animals are affiliated with the twelve branches, so-called, which practically possess the same significance, being also a duodenary cycle. The twelve branches may be summarily characterised as the twelve months, beginning with the eleventh in which the yang principle begins to prepare for its appearance in the new year, and ending in the tenth month of the ensuing year. The twelve branches are correlated not only to the twelve animals, but also to the five elements as indicated in our diagram. The fifth element "earth" is missing because it represents the center around which the twelve branches are grouped.

THE DUODENARY CYCLE.

THE TWELVE BRANCHES							THE TWELVE ANIMALS	
NO.	NAME	TRANSCRIPTION	USUAL MEANING	SIGNIFICANCE IN THE DUODENARY CYCLE	SYMBOL	ELEMENT TO WHICH RELATED	NAME	MEANING
1	子	tze	child	Regeneration of vegetation	Yang stirring underground	water	鼠	rat
2	丑	chu	cord	Relaxation; untying a knot	Hand half-opened		牛	ox
3	寅	yin	to revere	Awakening of life.	Wriggling earthworm	wood	虎	tiger
4	卯	mao	a period of time	Plants breaking through the soil	Opening a gate		兎	hare
5	辰	chen	vibration	First vegetation; seed-time	Thunderstorm		龍	dragon
6	巳	ssu	end	Supremacy of Yang	Snake	fire	蛇	serpent
7	午	wu	to oppose	Yin reasserting itself	Female principle in hidden growth		馬	horse
8	未	wei	not yet	Taste of fruit	Tree in full bloom		羊	goat
9	申	shen	to expand	Yin growing strong	Clasped hands	metal	猴	monkey
10	酉	yu	ripe	Completion	Cider or wine-press		雞	cock
11	戌	shu	guard	Exhaustion	Yang withdrawing underground		犬	dog
12	亥	hai	[Kernel]*	Kernel or root	Yang in touch with Yin	water	猪	boar

*This character has now no meaning except in its relation to the duodenary cycle. Formerly it denoted kernel, but now the character for tree is added to give that meaning.

There is another system of counting, which however is decimal, and is called "the ten stems"; and it appears that it is simply an older method of counting the months of the year. In their original here also the explanation of the several symbols has reference to the progress of the year.

It is not impossible that the decimal system was the original and indigenous Chinese method of counting, while the duodecimal system

THE TEN STEMS.

NO.	NAME	TRANSCRIPTION	SIGNIFICANCE	ELEMENT TO WHICH RELATED	
1	甲	chia	Yang moving in the East sprouting.	fir tree	wood
2	乙	yi	Plant growing in a crooked way; tendril; twig.	bamboo	
3	丙	ping	Growth in southern heat; bloom.	torch-flame	fire
4	丁	ting	Vegetation in warm season; summer.	lamp-light	
5	戊	wu	Exuberance; surcease of life.	mountains	earth
6	己	ki	Wintry sleep; hibernation.	level ground	
7	庚	keng	Fullness of crops; the West; autumn fruit.	weapon	metal
8	辛	sin	Ripened fruit and its flavor; supposed to be metallic.	cauldron	
9	壬	jen	Yin at the height of its function; pregnancy.	billow	water
10	癸	kwei	Water absorbed by earth; Yang preparing for spring.	unruffled stream	

was imported at a very early date from Accad or Sumer, the country of the founders of Babylonian civilisation.

The existence of these two systems suggests the occurrence of a calendar reform such as was introduced in Rome under Numa Pompilius, and we are confronted with the strange coincidence that in China as well as in Rome the two additional months (January

and February) were inserted at the beginning as a result of which we call even to-day the last month of the year December, i. e., "the tenth." We must leave the question as to the plausibility of a historical connection to specialists familiar with the influence of Babylonian thought on the rest of the world. It is not impossible that a Babylonian (perhaps Sumerian) calendar reform traveled in both directions, rapidly toward the more civilised East, and very slowly toward the West. producing in these remote countries and at different times this startling coincidence of a similar calendar reform.

We might parenthetically state that the original meaning of the ten stems and twelve branches has practically been lost sight of, and both systems have become simply series of figures, the former from one to ten, the latter from one to twelve; while their symbolical relations, the former with the elements, the latter with the twelve animals, are of importance merely to occultists.

The ten stems are also called "the ten mothers," and the twelve branches, "the twelve children." That the former is the older arrangement appears from another name which is "the ten hoary characters.

By a combination of the ten stems with the twelve branches in groups of two in which the former are repeated six times and the latter five times, a series of sixty is produced which is commonly called by sinologists the sexagenary cycle, and is used for naming years as well as days. The invention of the sexagenary cycle and its application to the calendar is attributed to Nao the Great, one of the prime ministers of Hwang Ti, the Yellow Emperor,[15] who had solicited this work in the sixtieth year of his reign. Nao the Great, having accomplished the task, set the beginning of the new era in the succeeding year, 2637 B. C. Accordingly we live now in the seventy-sixth cycle which began in 1863 and will end in 1922.

A convenient method of translating the properly Chinese names of the sexagenary cycle would be to render the two characters by their equivalent relations to the twelve animals and the five elements,

[15] According to traditional chronology, Hwang Ti reigned from 2697 to 2597 B. C.

THE SEXAGENARY CYCLE.

甲	子	1 *chia tzu* 1864	甲	申	21 *chia shên* 1884	甲	辰	41 *chia chên* 1904
乙	丑	2 *yi ch'ou* 1865	乙	酉	22 *yi yu* 1885	乙	巳	42 *yi ssu* 1905
丙	寅	3 *ping yin* 1866	丙	戌	23 *ping shu* 1886	丙	午	43 *ping wu* 1906
丁	卯	4 *ting mao* 1867	丁	亥	24 *ting hai* 1887	丁	未	44 *ting wei* 1907
戊	辰	5 *mou chên* 1868	戊	子	25 *mou tzu* 1888	戊	申	45 *mou shên* 1908
己	巳	6 *chi ssu* 1869	己	丑	26 *chi ch'ou* 1889	己	酉	46 *chi yu* 1909
庚	午	7 *kêng wu* 1870	庚	寅	27 *kêng yin* 1890	庚	戌	47 *kêng shu* 1910
辛	未	8 *hsin wei* 1871	辛	卯	28 *hsin mao* 1891	辛	亥	48 *hsin hai* 1911
壬	申	9 *jên shen* 1872	壬	辰	29 *jên shên* 1892	壬	子	49 *jên tzu* 1912
癸	酉	10 *kwei yu* 1873	癸	巳	30 *kwei ssu* 1893	癸	丑	50 *kwei ch'ou* 1913
甲	戌	11 *chia shu* 1874	甲	午	31 *chia wu* 1894	甲	寅	51 *chia yin* 1914
乙	亥	12 *yi hai* 1875	乙	未	32 *yi wei* 1895	乙	卯	52 *yi mao* 1915
丙	子	13 *ping tzu* 1876	丙	申	33 *ping shên* 1896	丙	辰	53 *ping chên* 1916
丁	丑	14 *ting ch'ou* 1877	丁	酉	34 *ting yu* 1897	丁	巳	54 *ting ssu* 1917
戊	寅	15 *mou yin* 1878	戊	戌	35 *mou shu* 1898	戊	午	55 *mou wu* 1918
己	卯	16 *chi mao* 1879	己	亥	36 *chi hai* 1899	己	未	56 *chi wei* 1919
庚	辰	17 *kêng chên* 1880	庚	子	37 *kêng tzu* 1900	庚	申	57 *kêng shên* 1920
辛	巳	18 *hsin ssu* 1881	辛	丑	38 *hsin ch'ou* 1901	辛	酉	58 *hsin wu* 1921
壬	午	19 *jên wu* 1882	壬	寅	39 *jên yin* 1902	壬	戌	59 *jên shu* 1922
癸	未	20 *kwei wei* 1883	癸	卯	40 *kwei mao* 1903	癸	亥	60 *kwei hai* 1923

so as to speak of the "fir-rat" year, the "bamboo-ox" year, the "torch-tiger" year, etc.

FENG-SHUI.*

Chinese occultism has been reduced to a system in an occult science (or better, pseudo-science) called *feng-shui* which, literally translated, means "wind and water," and the two words combined denote atmospheric influence, or climate. As a science feng-shui means a study of conditions, spiritual as well as physical, and the average Chinese is very anxious to locate the site of graves, temples, public and private edifices so as to insure the auspicious influence of their surroundings. Belief in the efficiency of feng-shui is very strong, and consequently its scholars play an important part in public and private life.

The science of feng-shui is fantastical, but its advocates claim the authority of the ancient *Yih King,* which in chapter XIII, 1 to 12, reads as follows:

"By looking up in order to contemplate the heavenly bodies, and by looking down to examine into the natural influences of the earth, man may acquire a knowledge of the cause of darkness and light."

Feng-shui is also called *ti-li*† and *k'an-yü.*‡ *Ti-li* may fitly be translated by "geomancy." *Li,* frequently translated by "reason" or "rational principle," means a system of the dominant maxims which govern nature. *Ti* means "the earth" and so the two together signify "the divining art as to terrestrial conditions." *K'an-yü,* translated literally, means "canopy chariot," but *k'an* (canopy) refers to the sky and *yü* (chariot) refers to the earth as the vehicle in which all living beings are carried. The term "canopy chariot" then means the art which is occupied with the conditions of man's habitation.

The professional diviners who practise *feng-shui* are called *sien-sheng,*§ "the elder born," which is a title of respect and has been translated by "professor." They are called either *feng-shui sien-sheng,* "professors of divination," or *ti-li sien-sheng,* "geomancers," or *k'an-yü sien-sheng,* "masters of the canopied chariot."

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*風水 †地理 ‡堪輿 §先生

The application of the feng-shui is naturally very loose, and two different professors may easily come to opposite results according to their individual interpretation of the correct balance of the mixture of the elements and the several spiritual influences that may be discovered in special localities. Diviners use for their geomantic investigations a peculiar instrument with a mariner's compass in the center the purpose of which De Groot explains as follows:

"The chief use of the geomantic compass is to find the line in which, according to the almanac, a grave ought to be made, or a house or temple built. Indeed, in this most useful of all books it is every year decided between which two points of the compass the lucky line for that year lies, and which point is absolutely inauspicious. This circumstance not only entails a postponement of many burials, seeing it is not always possible to find a grave, answering to all the geomantic requirements, in the lucky line of the year; but it regularly compels the owners of houses and temples to postpone repairs or the rebuilding of the same until a year in which the line wherein their properties are situate is declared to be lucky. Many buildings for this reason alone are allowed to fall to ruin for years, and it is no rare thing to see whole streets simultaneously demolished and rebuilt in years auspicious to the direction in which they were placed."

Considering the sacrifices which are expected of a good son in the selection of the site and the general equipment of the parental graves, we can easily understand that the burden of ancestral worship is very heavy. While we must admire the filial piety of the Chinese, we regret to see the uselessness of their devotion and the waste to which it leads. It is refreshing, however, to observe that the general rule is not without exceptions and we find that there are sensible men who raise their voices in protest.

Ts'ui Yuen of the second century, a mandarin of high position, died at Loh-Yang, the imperial metropolis. According to the customary ritual, his son should have transported his remains to his place of birth for burial in the family cemetery, but Ts'ui Yuen left these instructions with his son Shih, which we quote from De Groot (*loc. cit.*, pp. 837-8):

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[16] In his voluminous work *The Religious System of China*, Vol. III, Bk. 1. "Disposal of the Dead." Part 3. "The Grave," p. 974.

"Human beings borrow from heaven and earth the breath upon which they live, and at the end of their terrestrial career they restitute the etherial parts of that breath to heaven, giving their bones back to earth; consequently, what part of the earth can be unsuitable for concealing their skeletons? You must not take me back to my place of birth, nor may you accept any funeral presents, neither offerings of mutton or pork."

The Chinese authority from which Professor De Groot quotes, adds:[17]

"Respectfully receiving these his last orders, Shih kept the corpse in Loh-Yang and there buried it."

The spirit of Ts'ui Yuen has not died out, as is attested by a satirical poem which is current to-day, and which humorously points out the inconsistency of those mantics or soothsayers who know all the conditions of the four quarters and promise their patrons to show them (for a due consideration) a spot so auspicious for a grave that the spirit of their ancestor will bestow upon members of the family the dignity of kings. If that were true, why have they not buried their own parents there? The poem in the original Chinese is as follows:

地理先生慣說謊、
指南指北指西東、
山中若有王侯地、
何不尋來葬乃翁.

ti li hsien sheng kwan shuo huang
chih nan chih pei chih hsi tung
shan chung je yu wang hou ti
he pu hsin lai tsang nai weng.[18]

This translation imitates the original as closely as possible in metre and meaning:

Trash these mantics manifest,
Point out south, north, east and west;
Know graves royalty bestowing
Yet their own sires there not rest.

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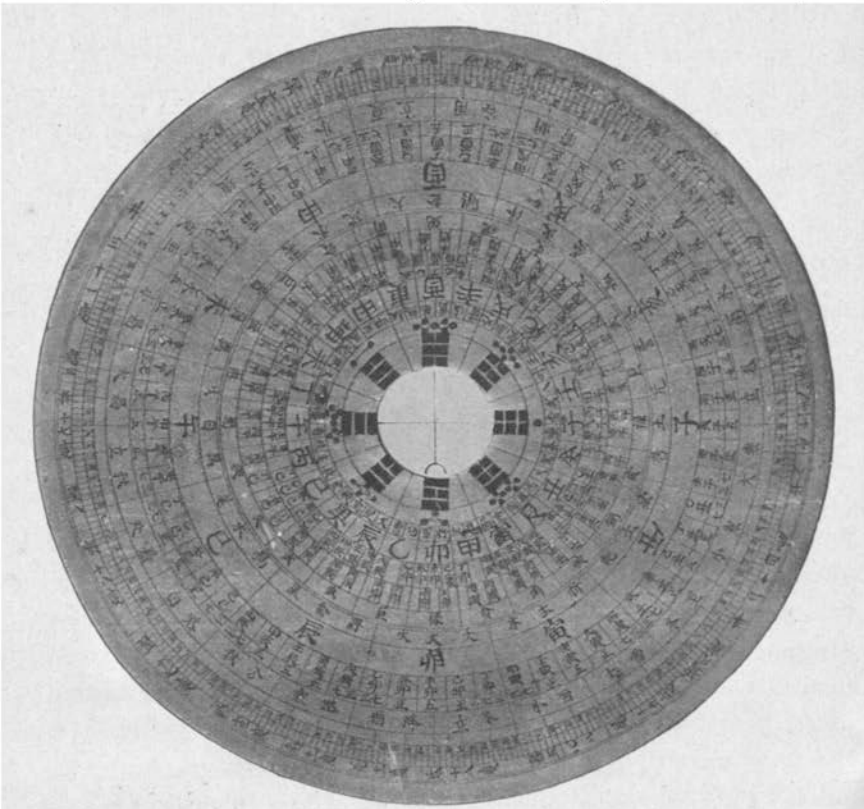
[17] *Books of the Later Han Dynasty*, Chap. 82 line 15.

[18] In the early Chinese form, the final words of the first, second, and fourth lines were all pronounced as if ending in *ong*. Consequently, although the individual words have changed their form, the series is considered as containing one rhyme and, according to Chinese rules of rhyming, is still so used in verse.

LO-PAN.

Collectors of curios may have seen in Chinese stores the instrument called *lo-pan** (net-tablet), or *lo-king*† (net-standard), or *pan-shih*‡ (disk-norm). This is the geomancer's compass which incorpo-



LO-PAN OR NET TABLET.

[The original is in the possession of Prof. Friedrich Hirth.]

rates the sum-total of feng-shui. The Chinese salesman who showed the instrument at my request, a man who must have lived half his life or more in the United States, expressed great respect for it and tried to impress me with the fact that it contained the deepest wisdom of the ages.

The lo-pan is a disk of lacquered wood, mostly of yellow color,

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* 羅盤　　† 羅經　　‡ 盤式

carrying in its center under glass, a small mariner's compass. Some of the characters written in the surrounding circles are red, and some are black. Different copies differ in details, but all are practically the same in their general and most characteristic features. The concentric circles of the net tablet are called *ts'eng*,* i. e., "tiers," "stories," or "strata."

The mariner's compass in the center represents *t'ai chih*,† "the great origin." The first circle contains the eight trigrams in the arrangement of Fuh-Hi, which denote the eight directions of the compass and the virtues and properties attributed to them.

The second circle contains the numerals from one to nine in the arrangement of the magic square, the five being omitted as it belongs in the center. Accordingly the sum of each two opposite figures always makes ten.

The third row represents twenty-four celestial constellations, each expressed in two characters, so that three names are registered in each octant.

The fourth circle represents in occult terms twenty-four divisions of the compass. Southeast, southwest, northeast, and northwest are written in their kwa names, while the rest are designated alternately by the ten stems and twelve branches; two of the stems are omitted, however, because referring to the element earth, they are supposed to belong in the center. If we write the ten stems as numerals from one to ten, the twelve branches in italic letters from *a* to *m*, and the four kwa names in Roman capitals A to D, we have the following arrangement, beginning in the southeast: A *f* 3 *g* 4 *h* B *i* 7 *k* 8 *l* C *m* 9 *a* 10 *b* D *c* 1 *d* 2 *e*. This arrangement is ancient for it is quoted as an established part of the divining method by Sze-Ma Ch'ien in the twenty-fifth chapter of his *Historical Records*, which is devoted to the art of divination.

The fifth circle is divided into seventy-two parts each containing two characters of the sexagenary cycle, written one above the other, and arranged in groups of five divided by blank spaces. If we again express the ten stems in figures and the twelve branches

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*層 †太極

in italics, the scheme (starting with the first branch *a* standing in the north) reads as follows:

1 3 5 7 9	2 4 6 8 10	3 5 7 9 1	4 6 8 10 2	5 7 9 1 3	6 8 10 2 4
a a a a a	*b b b b b*	*c c c c c*	*d d d d d*	*e e e e e*	*f f f f f*
7 9 1 3 5	8 10 2 4 6	9 1 3 5 7	10 2 4 6 8	1 3 5 7 9	2 4 6 8 10
g g g g g	*h h h h h*	*i i i i i*	*k k k k k*	*l l l l l*	*m m m m m*

In the sixth row each octant is divided into three sections, each having five compartments in the second and fourth of which appear two characters of the sexagenary cycle. Accordingly they are arranged in the following order, the blanks being expressed by zeros:

0 3 0 7 0	0 3 0 7 0	0 4 0 8 0	0 4 0 8 0	0 3 0 7 0	0 3 0 7 0
0 *a* 0 *a* 0	0 *a* 0 *a* 0	0 *b* 0 *b* 0	0 *b* 0 *b* 0	0 *c* 0 *c* 0	0 *c* 0 *c* 0
0 4 0 8 0	0 4 0 8 0	0 3 0 7 0	0 3 0 7 0	0 4 0 8 0	0 4 0 8 0
0 *d* 0 *d* 0	0 *d* 0 *d* 0	0 *e* 0 *e* 0	0 *e* 0 *e* 0	0 *f* 0 *f* 0	0 *f* 0 *f* 0
0 3 0 7 0	0 3 0 7 0	0 4 0 8 0	0 4 0 8 0	0 3 0 7 0	0 3 0 7 0
0 *g* 0 *g* 0	0 *g* 0 *g* 0	0 *h* 0 *h* 0	0 *h* 0 *h* 0	0 *i* 0 *i* 0	0 *i* 0 *i* 0
0 4 0 8 0	0 4 0 8 0	0 3 0 7 0	0 3 0 7 0	0 4 0 8 0	0 4 0 8 0
0 *k* 0 *k* 0	0 *k* 0 *k* 0	0 *l* 0 *l* 0	0 *l* 0 *l* 0	0 *m* 0 *m* 0	0 *m* 0 *m* 0

The third and fourth stems refer to fire and the seventh and eighth to metal.

The seventh row is devoted to the eight stars of the Dipper, which in Chinese folklore is regarded with much awe, because this most conspicuous constellation revolves around the polar star and seems to resemble the hand of a watch on the great celestial dial of the universe. We must remember that the seventh star is double, its luminous satellite being visible even without the assistance of a telescope. If we represent the names of the eight stars by numbers from one to eight, their arrangement beginning with the southwest is as follows: 1 8 5 7 4 4 6 2 3 1 5 7 8 1 3 2 6 6 4 7 5 8 3 2.

Beyond the seventh circle we have a double line which divides the seven inner rows from the nine outer ones. The first of these, the eighth circle, is divided into twelve sections each having three characters, the central ones written in red being the sun and moon

together with the five elements twice repeated. Beginning in the south with the character sun, and turning toward the left, they read as follows: sun, moon, water, metal, fire, wood, earth, earth, wood, fire, metal, water.

The ninth row, consisting of twelve sections, represents the twelve branches in regular succession, beginning in the north with the first and turning toward the right. They coincide in position with the twelve branches as they appear in the fourth row.

The tenth row is a repetition of the fifth, with the exception that here the characters are distributed evenly over the whole circle.

The eleventh row consists of numerals only. The circle is divided into twelve sections, each being subdivided into five compartments which contain the following scheme repeated twelve times: | 3 7 | 1 | 5 | 1 | 7 3 |.

The twelfth row is inscribed with the names of the sub-divisions of the four seasons, beginning with early spring above the unalloyed yin and turning toward the right.

SPRING.

立春 Beginning of Spring.
雨水 Rain Water.
驚蟄 Resurrection of hibernating Insects.
春分 Vernal Equinox.
清明 Pure Brightness.
穀雨 Rains over the Grain.

AUTUMN.

立秋 Beginning of Autumn.
處暑 Limit of Heat.
白露 White Dew.
秋分 Autumnal Equinox.
寒露 Cold Dew.
霜降 Descent of Hoar Frost.

SUMMER.

立夏 Beginning of Summer.
小滿 Grain filling a little.
芒種 Grain in Ear.
夏至 Summer Solstice.
小暑 Slight Heat.
大暑 Great Heat.

WINTER.

立冬 Beginning of Winter.
小雪 Little Snow.
大雪 Heavy Snow.
冬至 Winter Solstice.
小寒 Little Cold.
大寒 Severe Cold.

The thirteenth row is divided into seventy-two equal parts, which are left blank.

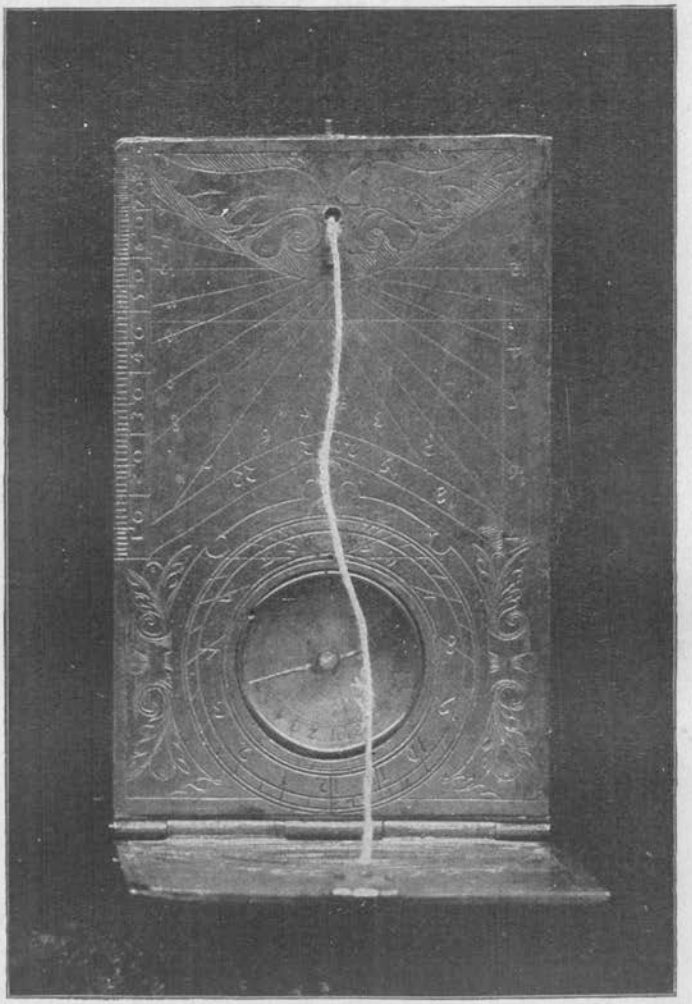
The fifteenth row is divided into three hundred and sixty equal blanks representing the degrees of a circle which method of division the Chinese as well as we of the Occident have inherited from the Babylonians.

The sixteenth row contains the names of the twenty-eight constellations together with the number of degrees which each covers. These degrees are specifically marked in the fourteenth circle in which the odd numbers only are expressed. The series starting in the southeast and turning toward the right, is as follows:

1. The horn, 11°; in Virgo.
2. The neck, 11°; in Virgo.
3. The bottom, 18°; in Libra.
4. The room, 5°; in Scorpio.
5. The heart, 8°; in Scorpio.
6. The tail, 15°; in Scorpio.
7. The sieve, 9°; in Sagittarius.
8. The measure, 24°; in Sagittarius.
9. The ox, 8°; in Aries and Sagittarius.
10. The damsel, 11°; in Aquarius.
11. The void, 10°; in Aquarius and Equuleus.
12. Danger, 20°; in Aquarius and Pegasus.
13. The house, 16°; in Pegasus.
14. The wall, 13°; in Pegasus and Andromeda.
15. Astride, 11°; in Andromeda and Pisces.
16. The hump, 13°; in Aries.
17. The stomach, 12°; in Musca Borealis.
18. The Pleiades, 9°. (In Chinese *mao*.)[19]
19. The end, 15°; in Hyades and Taurus.
20. The bill or beak, 1°; in Orion.
21. Crossing, or mixture, 11°; in Orion.
22. The well or pond, 31°; in Gemini.
23. The ghost, 5°; in Cancer.
24. The willow, 17°; in Hydra.

[19] The Chinese term *mao* does not possess any other significance except the name of this constellation. This character is unfortunately misprinted in Mayers, *Chinese Reader's Manual*. It is correct in the enumeration of Professor De Groot, *loc. cit.*, p. 972.

25. The star, 8°; in Hydra.
26. The drawn bow, 18°; in Hydra.
27. The wing, 17°; in Crater and Hydra.
28. The back of a carriage seat, 13°; in Corvus.

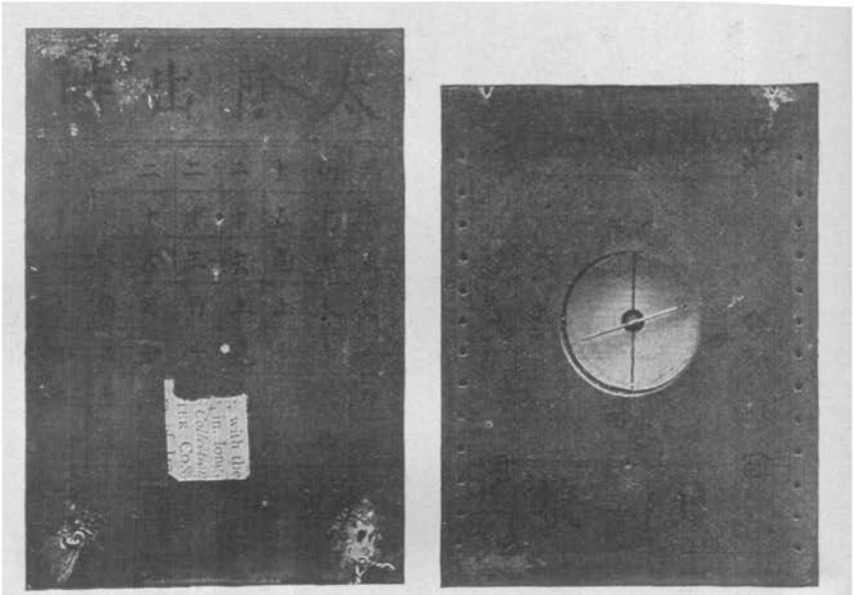


EUROPEAN COMPASS.
(Presumably Italian.)

The two plates are hinged together and fold upon one another in the same way as the European compasses shown in the following pages.

THE MARINER'S COMPASS A CHINESE INVENTION.

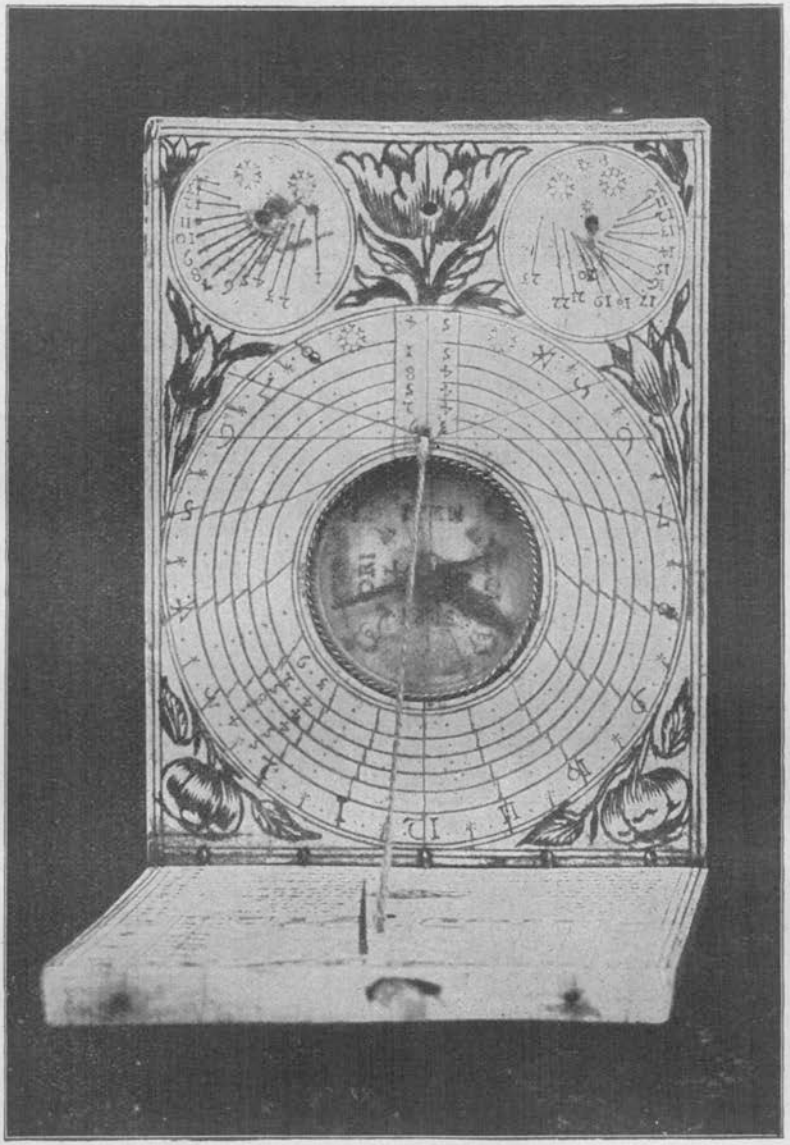
The lo-pan or net tablet unquestionably serves superstitious purposes, but we must bear in mind that much genuine science is incorporated in many of its details, and the latter no doubt has given countenance to the former. This again is according to the general law of the evolution of mankind and finds its parallel in the history of European civilisation. We must bear in mind that the great occultists of the Middle Ages, Paracelsus. Albertus Magnus, and



CHINESE POCKET COMPASS.

men like them down to Agrippa of Nettesheim, were the most powerful intellects of their day; and though they were deeply entangled in mysticism, much of their life's work was devoted to the furtherance of genuine scientific enquiry.

In the Chinese Middle Ages the leading thinkers were of the same stamp, and so it is natural that much of genuine astronomy and the results of accurate observation of the stars are incorporated in the lo-pan. The most obvious part of it which must have ap-



EUROPEAN COMPASS.
(Presumably Nuremberg.)

peared extremely mystifying in former centuries was, as the Chinese call it, the south-pointing needle—the mariner's compass—situated in the center of the lo-pan.

The south-pointing needle is an ancient Chinese invention which for some time seems to have been forgotten. Professor Friedrich Hirth of Columbia University has privately communicated to me facts which prove that it was employed in ancient times by travelers through the desert, that the invention was lost and had to be rediscovered. We would add, too, that the Chinese invention became known in Europe after the time of Marco Polo where it was soon used as a mariner's compass. The incident is well known and can easily be established on the testimony of literary sources, but while sauntering through the National Museum at Washington, the writer discovered a palpable evidence in the show cases there exhibited, which displayed the Chinese pocket instruments containing south-pointing needles presumably a few centuries old, side by side with European compasses. They are of the same oblong shape and consist of two tablets hinged in the same manner. The European instruments have sun-dials in addition and are decidedly more serviceable for practical use but we can not doubt that for the original idea our ancestors are indebted to our Mongol fellow-men.*

THE PERSONIFICATION OF STARS.

To the Chinese (as also in some respects to the Babylonians) the stars are actual presences who sway the destinies of mankind, and we reproduce here a series of illustrations from a Buddhist picture-book printed in Japan. They are based upon ancient traditions ultimately derived from Sumer and Accad, but we have at present no means to determine the question of their history, especially as to their fate in China. One thing, however, may be regarded as certain, viz., that their traditional forms are prior to the calendar reform of the Jesuits. Hence we must assume that they have been imported by the way on

* We wish to express here our indebtedness to the National Museum and its officers, and especially to Prof. Otis T. Mason and Mr. George C. Maynard. for the reproduction of characteristic specimens of this interesting collection.

land either by the Buddhists from India, or through some earlier civilising influences perhaps from ancient Babylon, or may be in later times from Greece by way of Bactria and Tibet. An historical

connection of some kind or other with Western astronomy which also derives its origin from ancient Babylon, can scarcely be doubted; for the general similarities are too pronounced, and the more par-

ticular ones serve as obvious evidences which cannot be rejected, while the differences afford suggestions in regard to their development and fate.

According to the Chinese and Japanese custom, the series begins in the right upper corners and the order proceeds downwards and to the left.

The first figure represents the sun; the second, the moon. In

the next row we see the polar star seated (like Buddha) on a lotus and holding in his hands a wheel to indicate that he is the hub of the heavens. As Buddha in the spiritual world, so the polar star

among the constellations is alone at rest while all other things in the universe whirl round in unceasing rotation. In the same column is the star of twilight-brightness, which may be either the morning or evening star.

The third row of the same page begins the series of stars that constitute Ursa Major, popularly called "the dipper" in America and known in China as "the bushel."

The satellite of the seventh star in Ursa Major is pictured as a smaller companion in the right hand corner in the field of his bigger brother. Since he stands at the very point of the constella-

tion, his significance is in inverse proportion to his size, in a similar way as Tom Thumb always takes the initiative in all deeds and proves to be the saviour of his seven brothers.

The seven stars of Ursa Major are very conspicuous in the northern firmament, and turn around in the sky like a big hand on the celestial dial pointing out the hour in the clock work of the

universe. There is a proverbial saying in China which incorporates the popular Chinese view as follows:

"When the handle of the northern bushel (*Peh Tao*) points

east at nightfall it is spring throughout the land; when it points south, it is summer; when west, it is autumn; and when north, winter."

The three stars ι, κ, λ of Ursa Major are supposed to be the

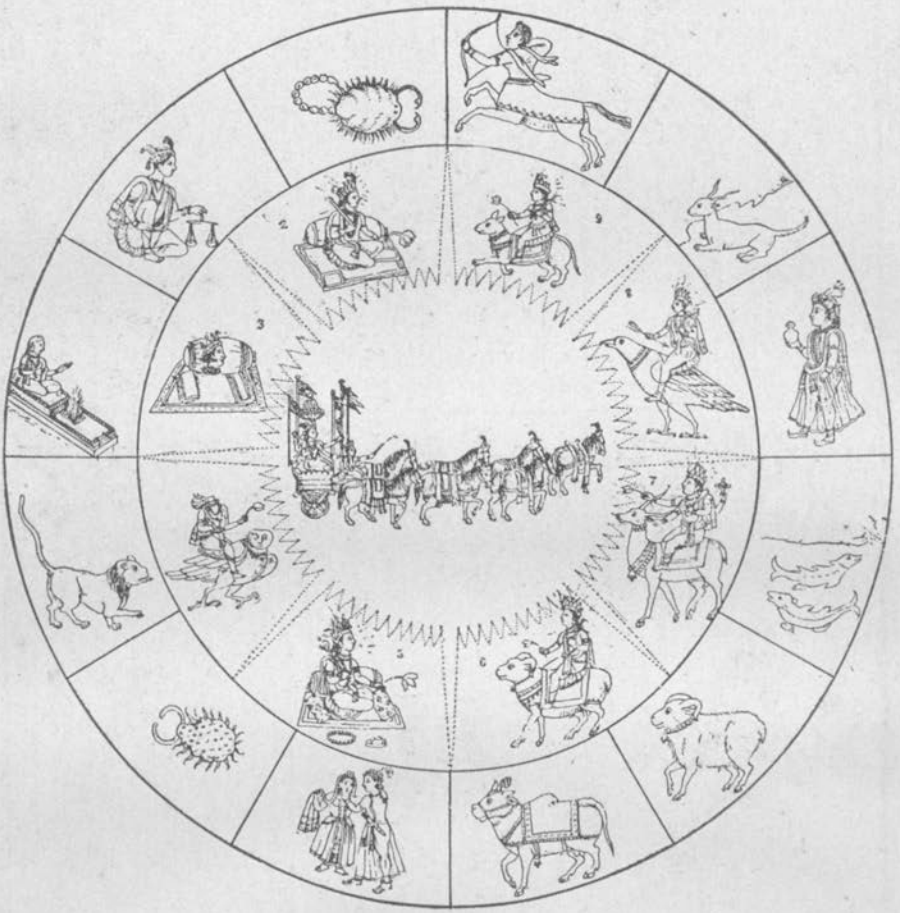
residence of the three councilor spirits mentioned in the *Kan Ying P'ien* as recording the deeds of men, and thus our constellation is symbolically identified in the imagination of the Chinese, with divine justice.

The seven planets are here increased after the precedence of Hindu astrology by two three-headed figures called *Rahu* and *Ketu*, the former being conceived as the head, and the latter as the tail of

the dragon who is supposed to be responsible for solar and lunar eclipses. Rahu represents the ascending and Ketu the descending nodes in the ecliptic.

The nine personalities which correspond to the seven planets plus Rahu and Ketu are in Hindu mythology called: Surya, the Sun; Chandra, the moon; Mangala, Mars; Buddha, Mercury; Vrihaspati, Jupiter; Sukra, Venus; Sani, Saturn; while Ketu and Rahu

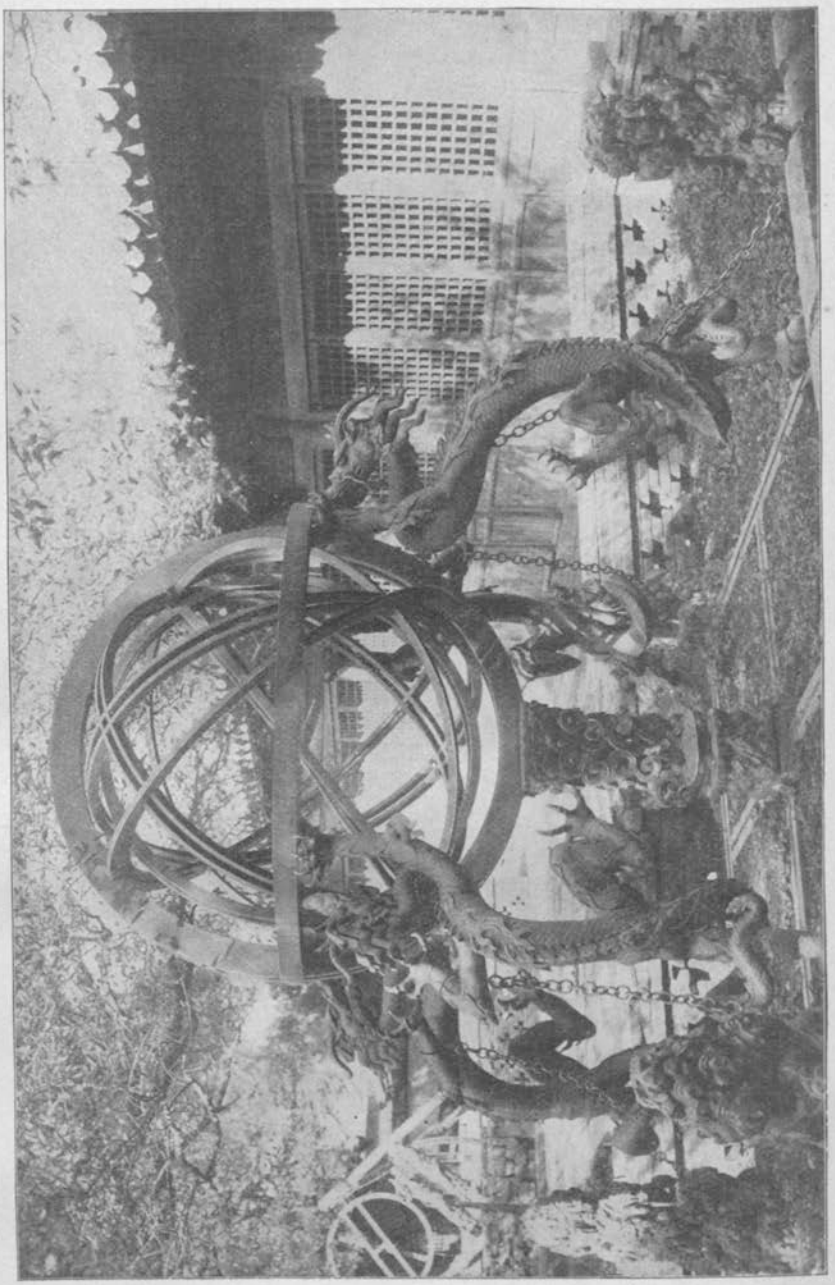
are identified with stars in the Dragon. Rahu is represented headless and Ketu as a trunkless head. A representation of this Hindu notion is found in Colonel Stuart's zodiac picture reproduced in Moor's *Hindu Pantheon,* Plate XLVIII. It shows Surya the sun in the center drawn by seven horses, with Aruna as charioteer. Surya in the colored original is in gold, while Aruna is painted deep red. Chandra rides an antelope, Mangala a ram, Buddha is seated on a



A HINDU ZODIAC.

carpet; Rahu and Ketu here interrupt the regular order, the former being represented as riding on an owl, while the latter, a mere head, is placed on a divan. Vrihaspati like Buddha is seated on an animal that may have been intended for a cat, while Sani rides on a raven.

Next in order on our tables beginning with the second column



THE ARMILLARY SPHERE OF THE PEKING OBSERVATORY. 317

of their fourth page, are the twenty-eight constellations mentioned above which play an important part in Chinese occultism. The approximate outline of the constellation is indicated in each case above the picture, and we see, for instance, why the fifteenth constellation is called "astride," and the twenty-sixth, a "drawn bow."

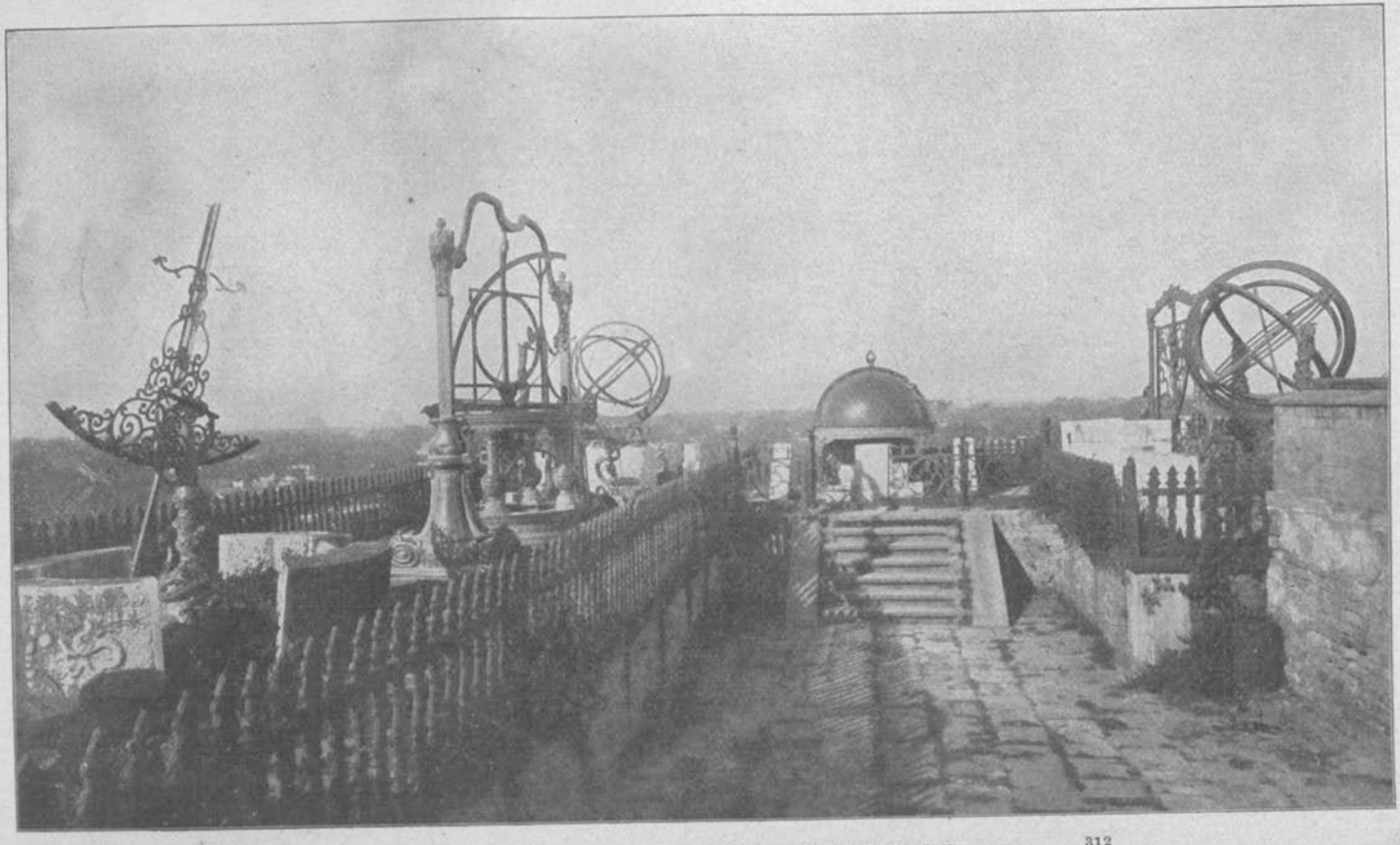
We add here to our illustrations of stars a picture of Chih Nü and Keng Niu, the stars Vega and Aquila on either side of the Milky Way, of which Chinese folklore tells one of the prettiest fairy-tales of China. It is briefly thus: The sun-god had a daughter Chih Nü (star Vega = *a* in Lyre) who excelled by her skill in weaving and her industrial habits. To recompense her he had her

THE SPINNING DAMSEL AND COWHERD.

A Chinese fairy tale of the star Vega. A native illustration from Williams's *Middle Kingdom.*

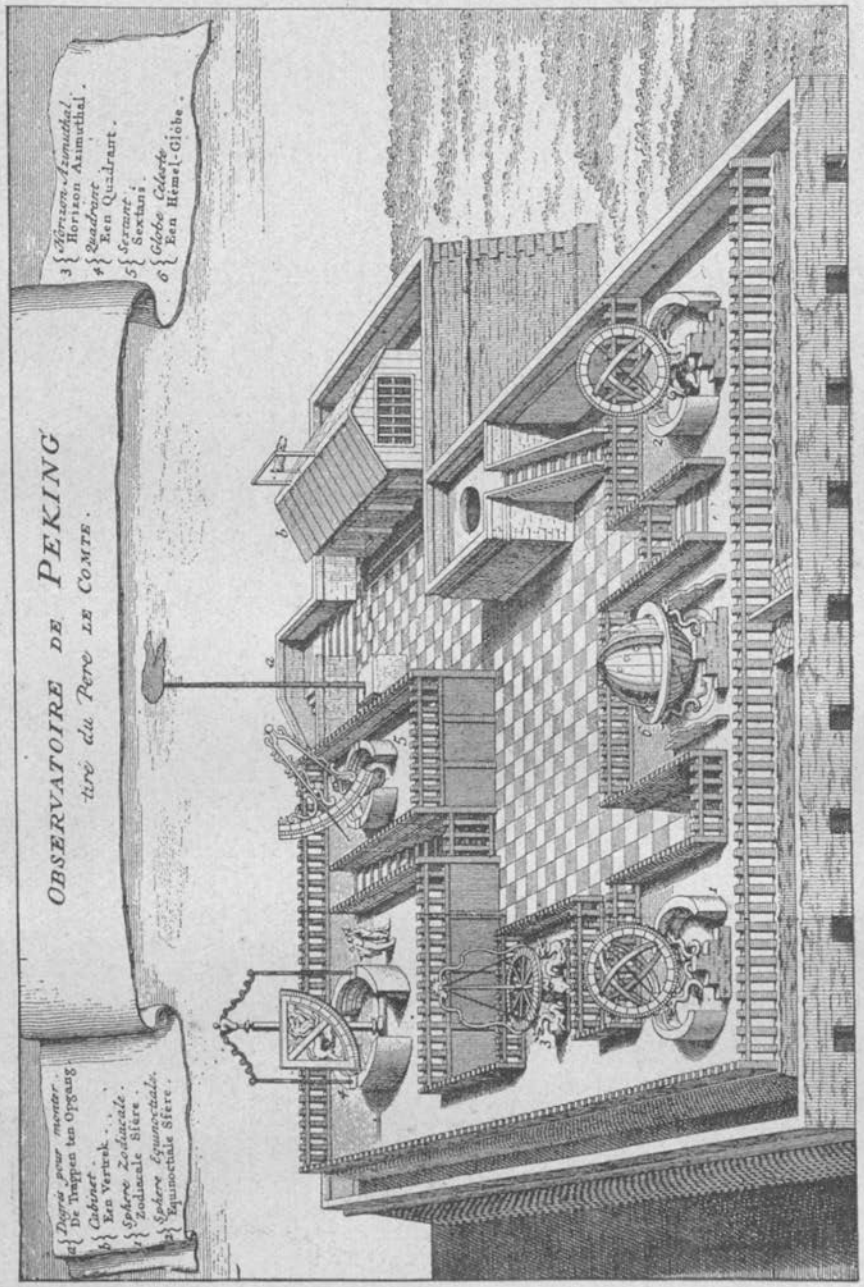
married to Keng Niu the herdsman (constellation Aquila), who herded his cattle on the silver stream of heaven (the Milky Way). As soon as married, Chih Nü changed her habits for the worse; she forsook her loom and gave herself up to merry-making and idleness. Thereupon her father decided to separate the lovers by the stream and placed them each on one side of the Milky Way, allowing the husband to meet his wife over a bridge of many thousand magpies only once a year, on the seventh day of the seventh month, which is a holy day in China even now.

We know that the Chinese government has kept an impe-

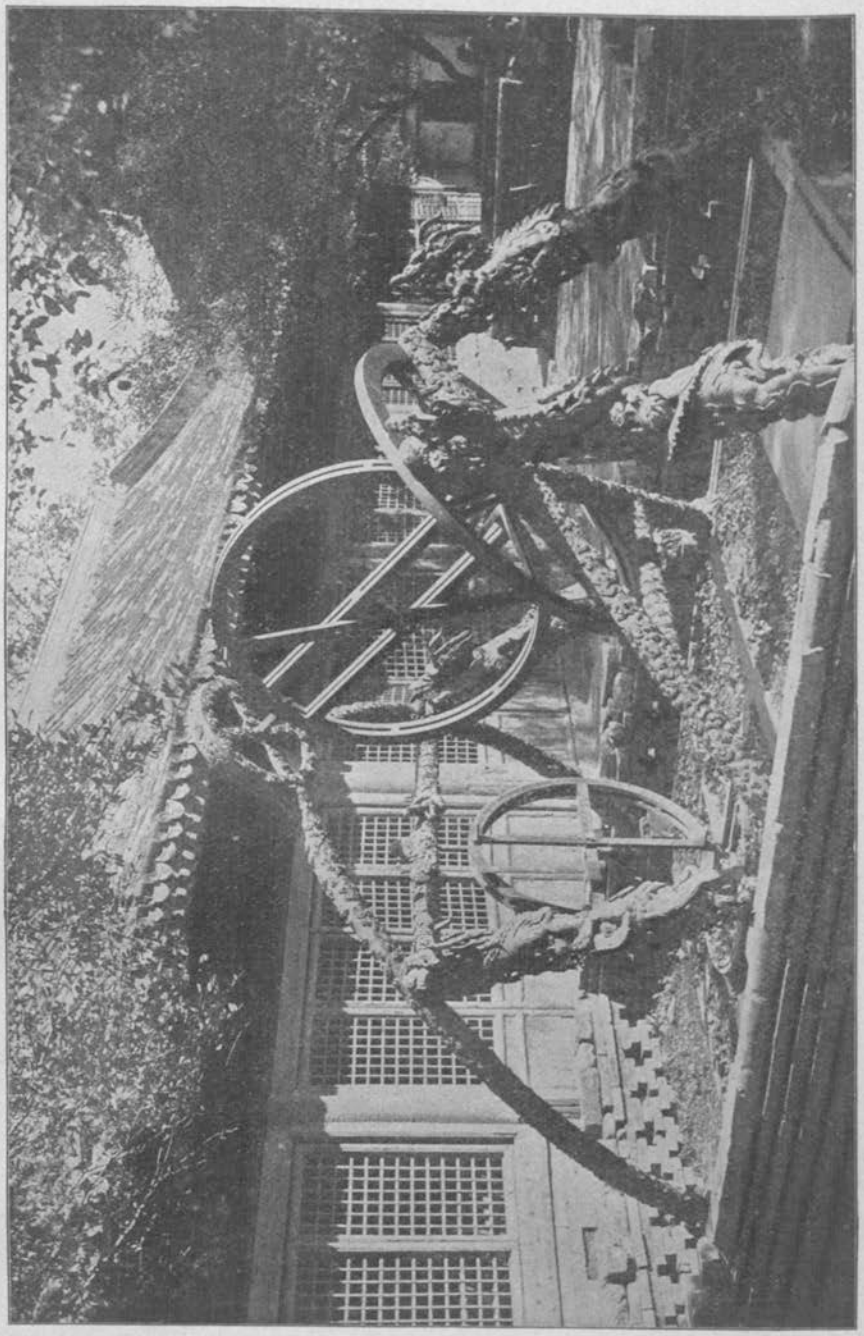


OBSERVATORY OF PEKING. GENERAL VIEW.

rial astronomer since prehistoric times, for the office is mentioned in the earliest documents. The famous emperor Kang Hi erected


OBSERVATOIRE DE PEKING
tiré du Pere LE COMTE.
3 Horizon-Azimuthal. Horizon Azimuthal.
4 Quadrant. Een Quadrant.
5 Sextant. Sextant.
6 Globe Celeste. Een Hemel-Globe.
a Degrés pour monter. De Trappen tot Opgang.
b Cabinet. Een Vertrek.
c Sphere Zodiacale. Zodiacale Sfere.
d Sphere Equinoctiale. Equinoctiale Sfere.
5062

a new observatory which was built according to the instructions of the Jesuit fathers whose learning at that time was highly re-



SPHERICAL ASTROLABE OF THE PEKING OBSERVATORY. 319

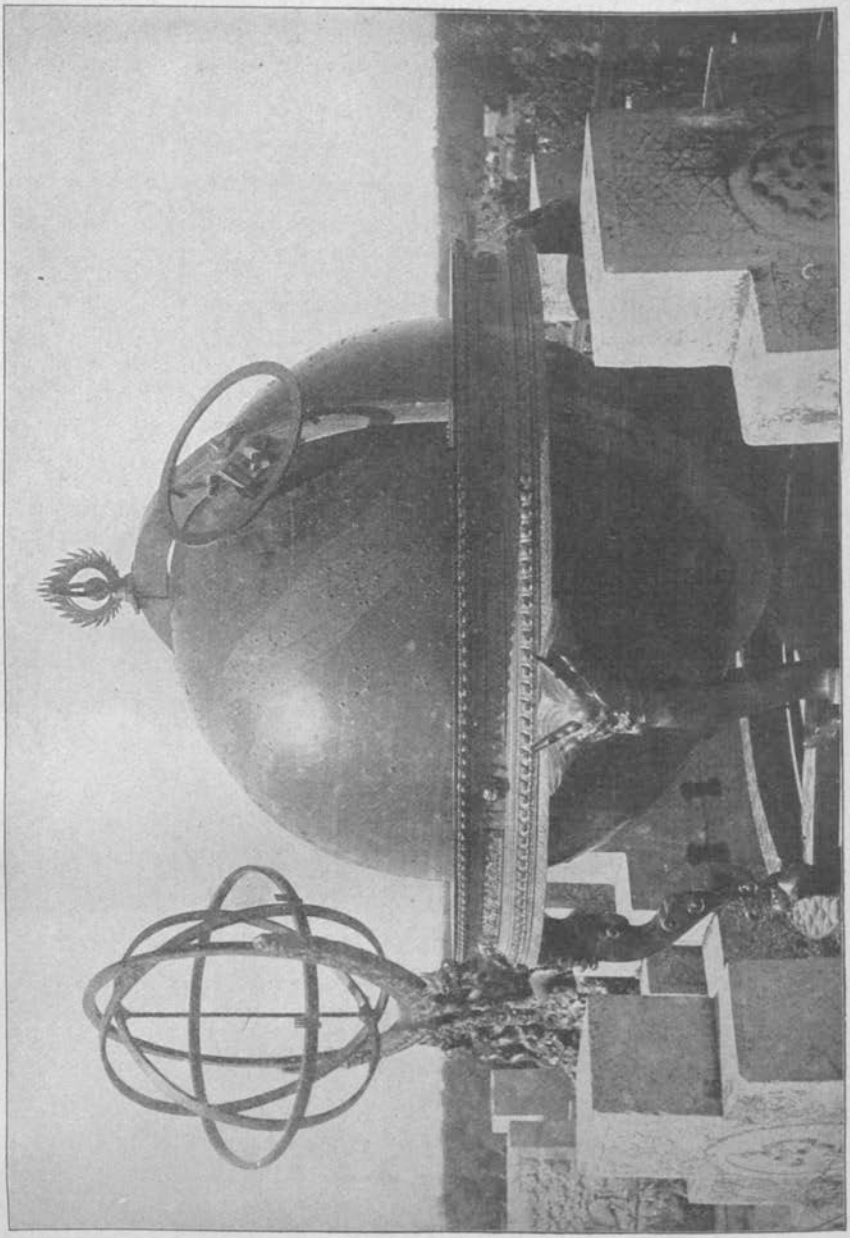
spected in China. The instruments remained at Peking until the Boxer riots when they were removed to Germany at the command of Emperor William.

Our illustrations will enable the reader to form a clear conception of the instruments as well as the style in which they have been put up. They stand on a high platform overlooking the city, surrounded by battlements in the style of an old fortress. One general view is a reproduction of an old cut at the time of the erection of the observatory under the Jesuit fathers. The other one is a photograph made in modern times and showing the instruments *in situ* before their removal to Potsdam.

The gem of the collection is decidedly the spherical astrolabe which has been made after the instructions of Ko Chow King, astronomer royal of emperor Tai Tsu, of the Yüan dynasty, the founder of Peking. It is said to be a marvel of Chinese art. In the general view we notice a quadrant on the left-hand side between two light columns in French style. It is a present of King Louis XIV sent to the emperor Kang Hi in the seventeenth century. Among the instruments preserved in the shed there are some curios of great artistic and historical value. The whole observatory as it stood has always been regarded as one of the most noteworthy treasures of the Tartar capital of the Celestial Empire.

PREHISTORIC CONNECTIONS.

The evidences that indicate a Western origin of Chinese civilisation are very strong, and it seems that the first Chinese settlers must have come in prehistoric times from a country that was closely connected with the founders of Babylonian culture. There is an unmistakable resemblance between cuneiform writing and Chinese script, so as to make it quite probable that they have been derived from a common source. We have, further, the sexagenary cycle corresponding to the use of the number sixty in Babylonia, and many similarities in astronomical names and notions. Moreover, the Chinese divide the circle into three hundred and sixty degrees as did the Babylonians, a system which has been adhered to in the West down to modern times.



GREAT CELESTIAL GLOBE OF THE PEKING OBSERVATORY.

The Prometheus legend seems to come from the same source (presumably Akkad) as the story of the Chinese "Fire Man," Sui-Jen. The Babylonian story of Tiamat as to the formation of the world is repeated in the legend of P'an-Ku, the personification of the ancient abyss.

Finally the yih system of the yang and the yin is paralleled in at least one Semitic tribe by the similar divining method of the Urim and Thummim. Though in the latter case the loss of details prevents us from having any evidence of a historical connection, the similarity of the purpose, as well as the duality of the elements of the oracle cannot be denied.

If none of these indications is conclusive when considered separately, we can not disregard them when all are taken together.

Further bearing in mind that there is an ancient tradition in China of a settlement having been made by a tribe coming from the Far West, we may very well assume the ancestors of the Chinese to be a detachment of the founders of the Babylonian civilisation, either Sumerians or Akkadians, and that they left their home in prehistoric times presumably even before the first Semitic invasion or soon afterwards. They were perhaps that portion of the people who would not submit to the new condition of things and preferred exile to absorption by a victorious enemy.

Our proposition that even in prehistoric times a connection must have existed between all civilised nations of the East and of the West, will be further borne out by the additional evidence furnished by a comparative study of the several calendar systems, as based upon the sun's course through the zodiac, and it is remarkable that it includes even the Mayas of Central America. Since the subject is interesting but rather complicated, requiring considerable space and the reproduction of many illustrations, we shall discuss it in a special chapter.

ZODIACS OF DIFFERENT NATIONS.

WITH REFERENCE TO CHINA.

HOW close must have been the interrelation of primitive mankind, how keen their observation of nature, and considering their limitations when compared with modern methods, how profound after all, their philosophy, their science, their astronomy, their physics, their mechanics! In spite of the absence of railroads, steamers, postal service and telegraph, there must have been a communication of thought which is as yet little appreciated. Ideas, the interpretation of nature, and the conception of things divine as well as secular, must have traveled from place to place. Their march must have been extremely slow, but they must have gone out and spread from nation to nation. They had to cross seas and deserts. They had to be translated into new tongues, but they traveled in spite of all obstacles. This is certain because we find among the most remote nations of the earth kindred notions the similarity of which can scarcely be explained as a mere parallelism.

I will say here that I arrived at the theory of an interconnection of primitive mankind not because I sought it, but because I tried to collect unequivocal instances to the contrary, and so I naturally deem it a well-assured conclusion.

The human mind will naturally pass through certain phases of evolution and man will necessarily, and in different places in perfect independence develop certain definite ideas of ghosts, of gods, of devils, of sacrifice, of prayer, of the contrast between God and Devil, of one omnipotent God, of a God-father, of a God-man, of a Saviour, of an Avatar, of a Buddha, of a Messiah, of a Christ,

of salvation, of immortality, etc. It would be desirable to have some information on the development and history of the rational beings on other planets, and it is probable that in spite of many differences all the essential features of their spiritual and religious growth will prove the same. I am still convinced that the greater part of the parallelism between Buddhism and Christianity is of independent origin, for it is certain that at any rate the church development in both religions took place without any historical

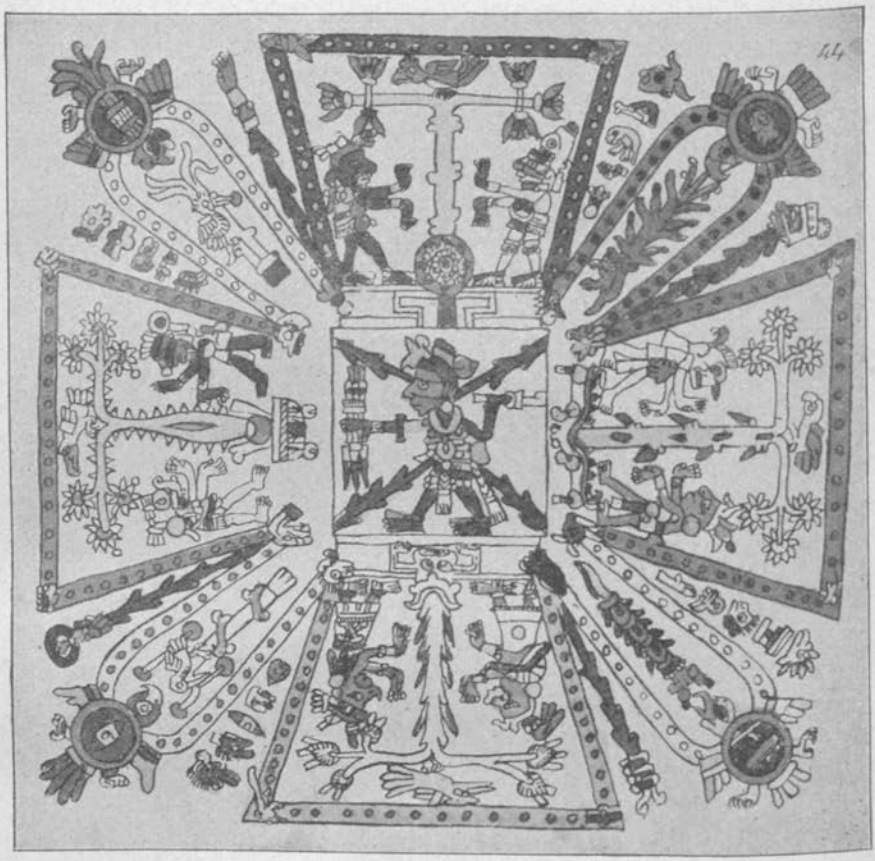
THE ZODIAC ON THE MITHRAIC MONUMENT AT HEDDERNHEIM. [2514]

connection except in Tibet where the Nestorian faith had for a time taken deep root. And yet we have a Christian Doketism and a Buddhist Doketism; we have Christian reformers who believe in the paramount efficacy of faith, and Buddhist preachers who proclaim the doctrine almost in the same words as Luther, etc.

I believe that the decimal system of numbers originated naturally and necessarily, and it is obvious that it may very easily have developed simultaneously in perfect independence. If the rational

beings of some other planet have eight fingers, instead of ten, they will with the same inevitable necessity develop an octonary system which possesses many advantages over the decimal. Again, if they had twelve fingers, they would count in dozens and dozens of dozens.

Some features are universal, others depend upon definite conditions, while all of them are subject to local modifications in un-



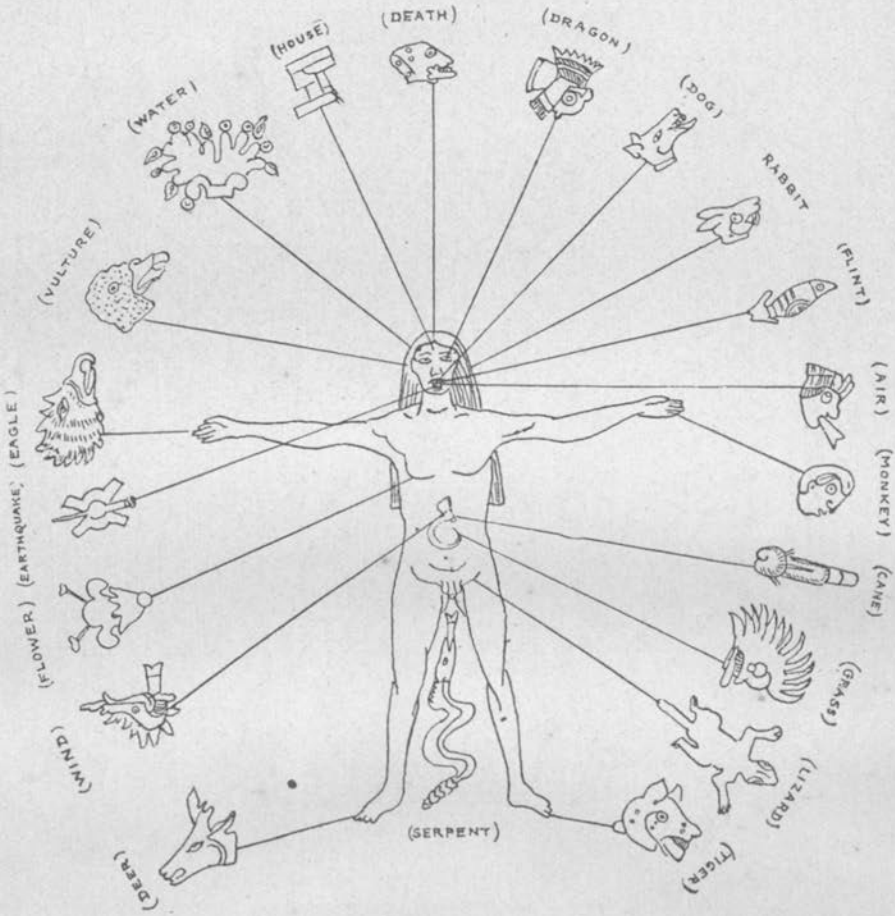
MAYAN CALENDAR. 2611
Zejévary Manuscript.

essential details. Having gone in quest of unequivocal evidences of the independent development of the universal, I found myself everywhere baffled by a possible historical connection, and now I am forced to concede that an interconnection of prehistoric mankind in its remotest corners can no longer be doubted.

Mr. Richard H. Geoghegan has published in *The Monist* (Oc-

tober 1906) an interesting article "On the Ideograms of the Chinese and Central American Calendars," in which he traces several most remarkable similarities between the Chinese and the Mayan calendars.

The results of Mr. Geoghegan's investigations suggest that in a prehistoric age there must have been an interconnection between

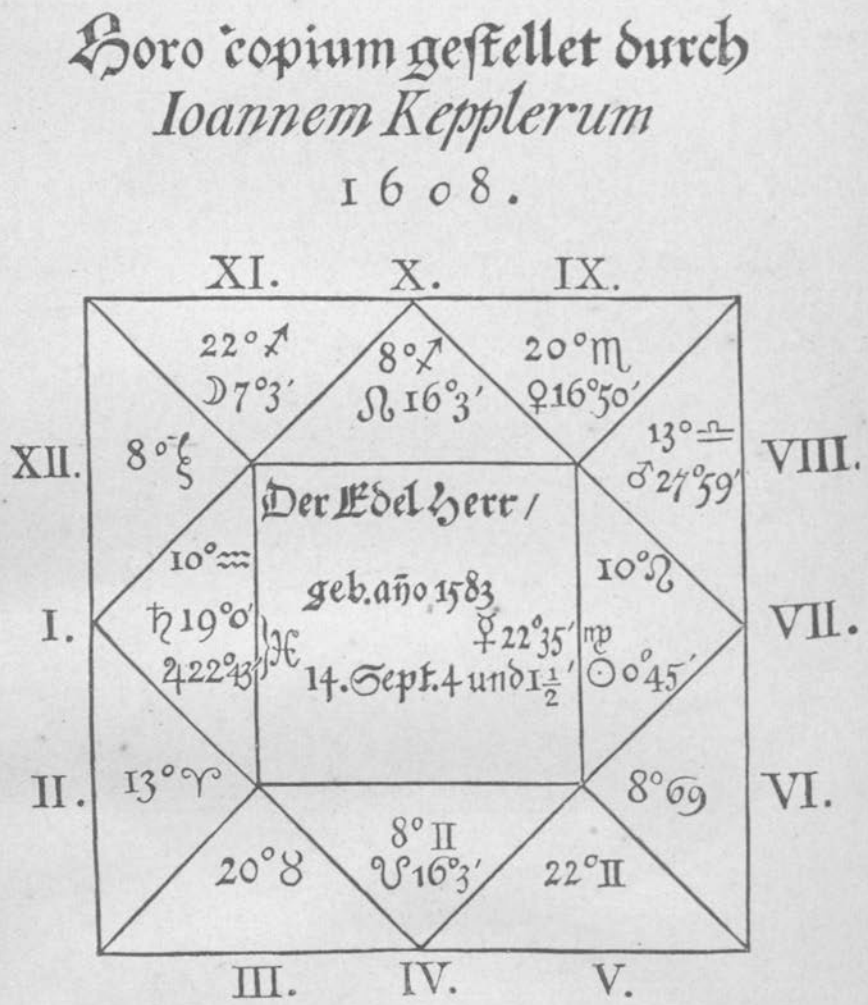


MAYAN ASSIGNMENT OF ANIMALS TO PARTS OF THE BODY. 4223

the primitive civilisation of America and Asia, and it can scarcely be gainsaid if we but compare the Mayan, the Chinese, and the mediæval European interpretation of the several organs of the body in terms of the calendar or the zodiac, and we must grant that here are similarities of such a peculiarly intricate character

that they can not be explained as intrinsic in human nature, nor is it likely that the parallelism is accidental.

There can be no doubt that the entire Western civilisation may be traced to one common source. The Egyptians, the Greeks, and the Romans have inherited their mathematics, the division of the



WALLENSTEIN'S HOROSCOPE. 4931

Credibly ascribed to Kepler.

day into twice twelve hours, and their calendars from ancient Babylonia, the influence of which has been preserved down to modern times, and can most palpably be recognised in astrology.

Astrology is unquestionably of Babylonian origin. It rests on

the theory that the universe is a well-ordained whole governed by universal laws, and so the ancient sages assumed that life on earth is foreshadowed by the events in the celestial regions; and these notions adhered to the further development of astronomy with a persistence that is truly surprising.

Even as late as the fourteenth century astronomers were still

MEXICAN CALENDAR WHEEL. 4504

obliged to eke out a scant living with the help of astrology, and Kepler himself had to increase his means of subsistence by casting horoscopes. But he was great enough to take the situation humorously, and in one of his letters we read: "This astrology is indeed a foolish little daughter, but—*lieber Gott!*—where would her mother, the highly rational astronomy, be, if she did not have this

foolish offspring? People are even more foolish, so foolish in fact, that this sensible old mother must for her own benefit cajole and deceive them through her daughter's foolish, idle talk."*

Europe has inherited its calendar with many incidental notions and superstitions from ancient Babylon. But back of the interconnection in historic ages there must have been a very intimate exchange of thought between the incipient civilisations of primitive China, of Babylon, and also of the American Maya. The American Maya must have brought many ideas along with them when they

CHINESE ASSIGNMENT OF ANIMALS TO PARTS OF THE BODY. 4224

EUROPEAN CONCEPTION OF SIGNS OF THE ZODIAC 4184

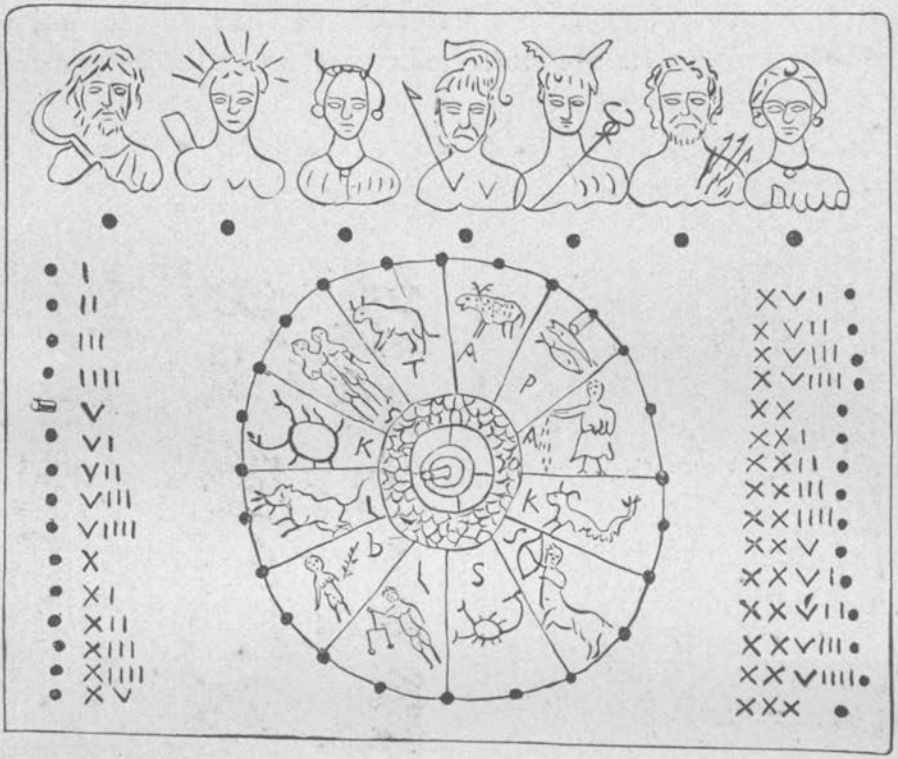
settled in their new home which testifies to the hoariness of their culture.

At the time of the discovery of America they were far behind the Spaniards in the art of warfare, but they were their superiors in a proper calculation of the calendar. They divided their year into eighteen epochs of twenty days each with five intercalary days, but they knew also that this calculation was only approximate and had the difference adjusted before Pope Gregory's reform of the Julian calendar. But the point we wish to make here is not concerned with the sundry accomplishments of the Maya, but the remarkable

* See Carus Sterne's article "Copernicus, Tycho Brahe, and Kepler," *The Open Court*, XIV, 405.

similarities of detail between their symbolism and that of mediæval Europe as well as China.

In our researches we have never entered deeply into comparative astronomy, but judging from suggestions of scholars who have



ROMAN CALENDAR STONE IN THE MUSEUM AT WÜRZBURG.
From *Weltall und Menschheit*, Vol. III, p. 19.

[The deities presiding over the seven days of the week are pictured on the top: Saturn for Saturday with sickle in hand; Mithra the sun-god, for Sunday; Diana, the moon-goddess, for Monday; Mars, (the Teutonic Tiu) for Tuesday; Mercury (the Teutonic Wodan) for Wednesday; Jupiter (the Teutonic Thor) for Thursday; Venus (Teutonic Frigga or Freya) for Friday. The circle represents the crude picture of the zodiac beginning at the top with *Aries*, and running around to the left, each sign being accompanied by the initial of its name.]

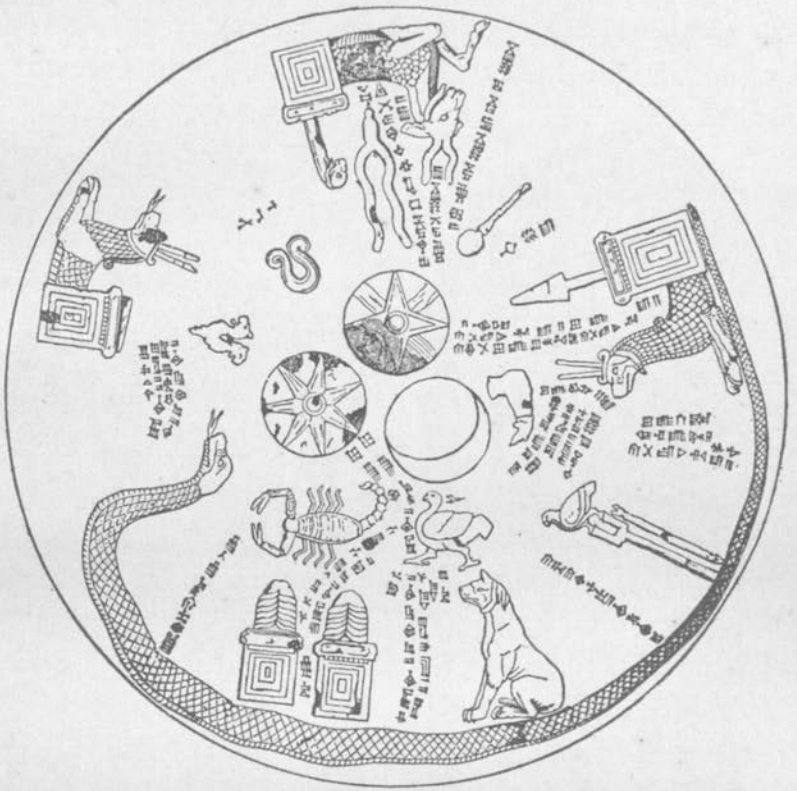
made a specialty of this interesting branch of human lore, we can say positively that the Babylonian origin of the division and names of the zodiac has been firmly established. Prof. Franz Boll has collected all pertinent material of Greek texts and also illustrations of several ancient representations of the starry heavens in his book,

Sphaera, neue griechische Texte und Untersuchungen zur Geschichte der Sternbilder (Leipsic, Teubner, 1903). He also refers to the method prevalent in Eastern Asia, of counting hours, months, and

2038 KUDURRU OF NAZI MARADAH, KING OF BABYLON, SON OF KURIGALZAR II. 2039

[Most of the emblems are the same as in the preceding illustration except that the goddess Gula is here represented in full figure in a typical attitude with both hands raised.]

years by the duodenary system of animals and points out its similarities to the Babylonian system (pp. 326 ff.). Our own investi-



STAR EMBLEMS REPRESENTING BABYLONIAN DEITIES. 2031

CAP OF A KUDURRU.

[We see on the top sun, moon, and planet Venus, representing the Babylonian trinity of Shamash, Sin, and Istar. These three symbols are surrounded to the right of the moon by the lamp of the god Nusku, a goose-like bird, the scorpion, a double-headed symbol of unknown significance, a loop-like emblem and a stake bearing a tablet. The outer margin shows on the top the emblem of the ancient god Ea, a goat ending in a fish, a throne and a ram-headed mace; then turning to the right, we have the emblem of Marduk, a lance on a throne and the dragon Tiamat; further down an eagle (or a falcon) perched on a forked pole, a dog (or lion), two thrones with tiaras resting on them, and another throne, beside it lying an unknown scaled monster. The forked tree is the symbol of the goddess Nidaba, a form of Istar as the harvest goddess. The same deity is sometimes represented by an ear of wheat, in Hebrew *shibboleth* (from *shabal,* "to go forth, to sprout, to grow"); and judging from the pictures on the monuments, worshipers carried ears of wheat in their hands on the festival of the goddess. It is the same word which was used by Jephtha of Gilead to recognise the members of the tribe of Ephraim who pronounced it *sibboleth,* because they were unaccustomed to the sibilant *sh* (Judges xii. 6). From *shibboleth* the Latin word *Sybilla,* the name of the prophetess, the author of the Sybilline oracles, is derived. Nidaba's star is *Spica* (i. e., "ear of wheat,") the brightest star in the constellation *Virgo,* i. e., the virgin goddess Istar.]

gations corroborate Professor Boll's theory, and we owe to him a number of the illustrations here reproduced.

We complete the circle of evidences as to early prehistoric connections, by furnishing additional instances of pictures of the zodiac among other nations, that have been isolated for thousands of years.

The names of our own zodiac are commemorated in a couplet of two Latin hexameters as follows:

> *"Sunt Arics Taurus Gemini Cancer Leo Virgo*
> *Libraque Scorpius[1] Arcitenus[2] Caper[3] Amphora[4] Pisces,*

or in English: (1) the Ram, (2) the Bull, (3) the Twins, (4) the Crab, (5) the Lion, (6) the Virgin, (7) the Balance, (8) the Scorpion, (9) the Archer, (10) the Goat, (11) the Vase or Water-man, and (12) the Fishes.

All the zodiacs, together with their divisions into constellations, must have one common origin which can only have been in Babylon, the home of ancient astronomy. We possess among the cuneiform inscriptions of the first or second century B. C. some astronomical tablets which contain an enumeration of the Babylonian zodiac in abbreviations. They read as follows:[5]

1. (*ku(sarikku)*) = aries.
2. (*te(mennu)*) = taurus.
3. (*mašu*) = gemini.
4. (*pulukku*) = cancer.
5. (*arû*) = leo.
6. (*serû*) = virgo.
7. (*zibanîtu*) = libra.
8. (*aqrabu*) = scorpio.
9. (*pa*) = arcitenens.
10. (*enzu*) = caper.
11. (*gu*) = amphora [aquarius].
12. (*zib*) = pisces.

[1] "Scorpius" is commonly called *Scorpio;* the change in the ending is obviously made on account of the meter of the verse.

[2] Also commonly called *Sagittarius.*

[3] Also known under the name *Capricorn.*

[4] Also named *Aquarius.*

The identity of this series with our own and other zodiacs is most striking in the beginning, which like our own series starts with "The Ram," "The Bull," and "The Twins."

The constellations as represented on our modern globes are so outlined as to make the figures of the symbols cover the area of the stars, and the illustrators have adroitly utilised the stars as part of the picture. This method is according to an ancient tradition which can be traced back to antiquity and has produced the impression that the names of the constellations are due to the configuration of the stars. But while it is true that such names as "Charles's Wain" or "the Wagon" (in China called "the Bushel," in America "the Dipper") is a name apparently invented on account of the configuration of the stars, the same does not hold good for other constellations and least of all for the signs of the zodiac. In ancient Babylon, or even in ancient Akkad, certain names in the starry heavens were sacred to certain deities, and the names represented the several deities that presided over that part of the heavens. We must assume that in most cases the picture of a stellar configuration is a mere afterthought of the artist who tried to trace in it the deity or its symbol. We have in the zodiac and its names a grand religious world-conception which regards the entire cosmos as dominated by divine law, finding expression in divine power dominant according to a fixed constitution of the universe, rendering prominent in different periods definite divine influences represented as gods or archangels of some kind. Among them we notice one who appears as the omnipotent highest ruler, whose rank is analogous to a king of kings, for he governs the whole celestial world, and this highest ruler has been represented by different nations in different ways, and by kindred nations who followed kindred ideas in a kindred way. Thus we find the similarity of the highest god among the Assyrians and the Persians, and a close examination of the post-Exilic tendencies of Jewish history indicates that the Asur of the Assyrians so similar to Ahura Mazda of the Persians, is in all main features the same as Yahveh of the Jews.

[8] See Epping and Strassmaier, *Zeitschrift für Assyriologie*, Vol. V, Fascicle 4 (Oct. 1890, p. 351).

The idea that celestial conditions govern all earthly events is brought out very strongly in the Assyrian standards, which show the highest god Asur in the most conspicuous place, and in comparing his effigy to representations of Asur on the monuments, as well as to the modern illustrations of Sagittarius, we will be impressed with a strong similarity in these pictures. The Assyrian

ANCIENT ASSYRIAN STANDARD. 4364

standards commonly show Asur as standing above a bull. One very elaborate standard exhibits in addition to the god Asur, three symbols of the zodiac, which for some unknown reason, perhaps simply for the sake of symmetry, are duplicated. There are two streams of water, two bulls, and two lion heads, and it is scarcely an accident that these symbols represent the Colures in about 3500

B. C. In the middle of the fourth millennium B. C. the solstitial Colures lay in Aquarius and Leo, and the equinoctial Colures in Taurus and Scorpio.[6]

If the god Asur, who is represented as an archer, stands for

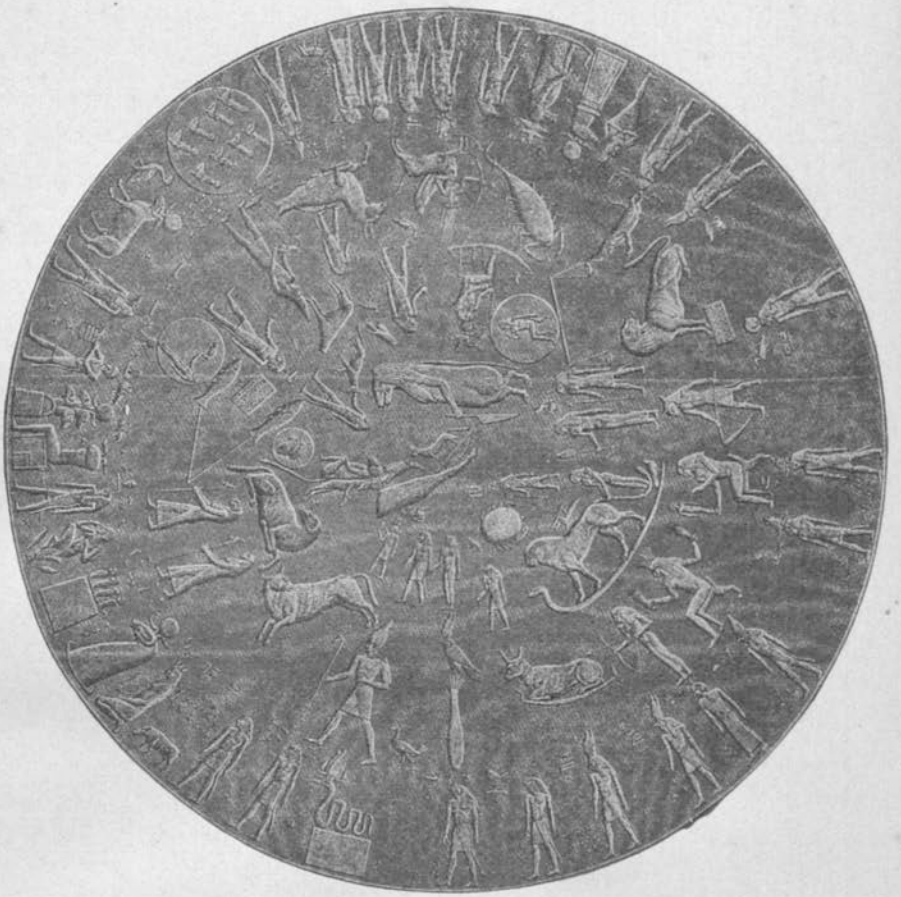
2481

THE BULL-SLAYING MITHRA AND SCORPION.

Sagittarius, we may assume that the two signs, *Sagittarius* and *Scorpio* were originally one and became differentiated later on. We shall present reasons, further down, which will make this assumption probable.

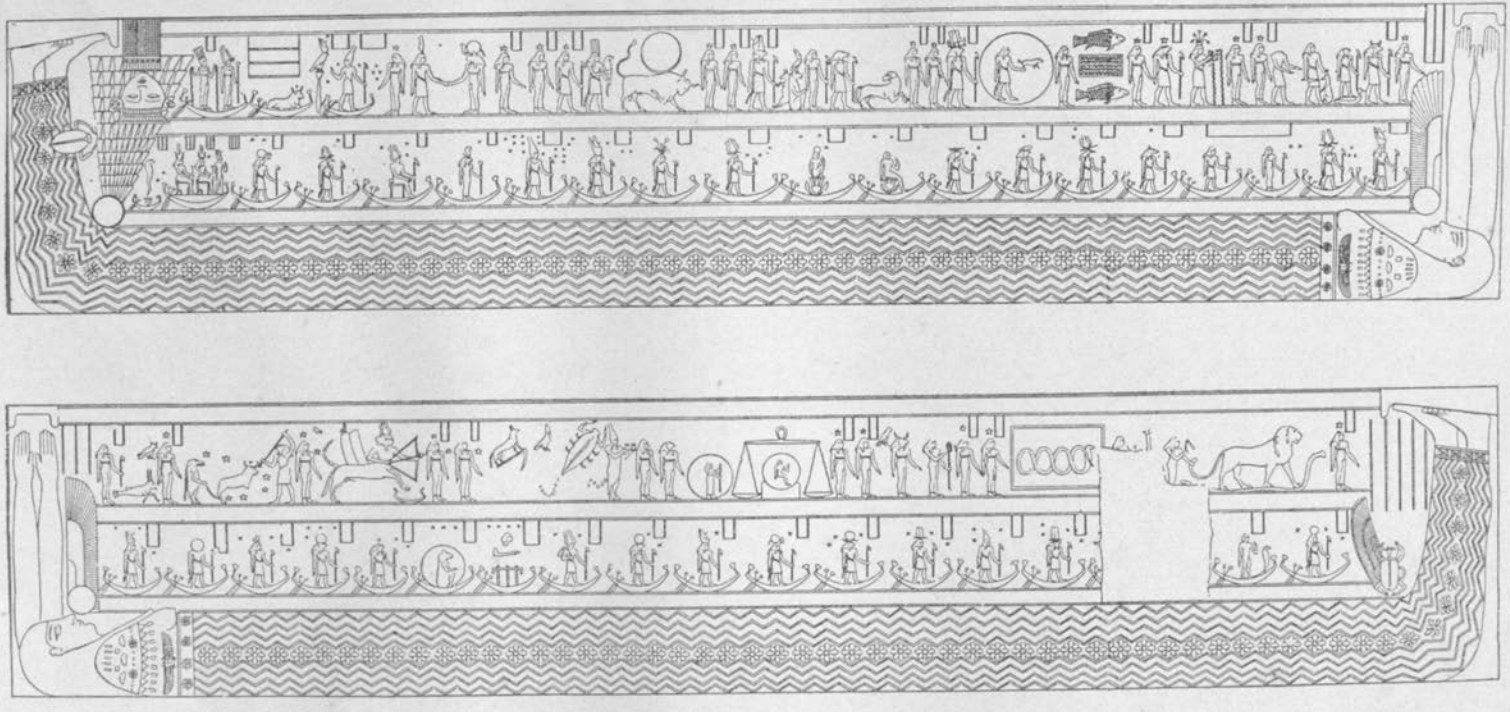
[6] See also Plunket, *Ancient Calendars and Constellations,* Plate VIII.

Is it perhaps a reminiscence of kindred traditions when Mithra is pictured in the Mithraic monuments as slaying the divine bull? We notice in every one of the Mithra pictures the scorpion attacking the bull simultaneously with Mithra, and depriving him of his power of fecundation. *Scorpio* stands in opposition to *Taurus* and in winter nature loses its productivity. The same idea is suggested in the illustration of the crab on the kudurru pictured on page 106.



ZODIAC OF DENDERA. 4242

As to the identification of the Assyrian god Asur with the Persian Ahura, we will incidentally say that Professor Hommel goes so far as to maintain that Asur is merely the Assyrian pronunciation of the Elamitic "Ahura," and corroborates his statement by other examples. The Honorable Emmeline Mary Plunket makes this view her own and argues with great plausibility that



RIGHT-ANGLED ZODIAC OF DENDERA. 4246

(On the next page we reproduce illustrations showing some details of this remarkable picture of the Egyptian zodiac which will serve as an evidence of the artistic elegance of the sculptor's work.)

an Elamite or Aryan race might have been in possession of Assyria at the time before the Semitic wave crowded the Elamites back farther north, and the Semitic settlers worshiped the god of the country in order to pacify his anger and keep on good terms with him. We know that in the same way the settlers of Samaria wor-

THE CONSTELLATION OF THE HAUNCH.*

ORION, THE SPARROW HAWK AND THE COW SOTHIS. 4209

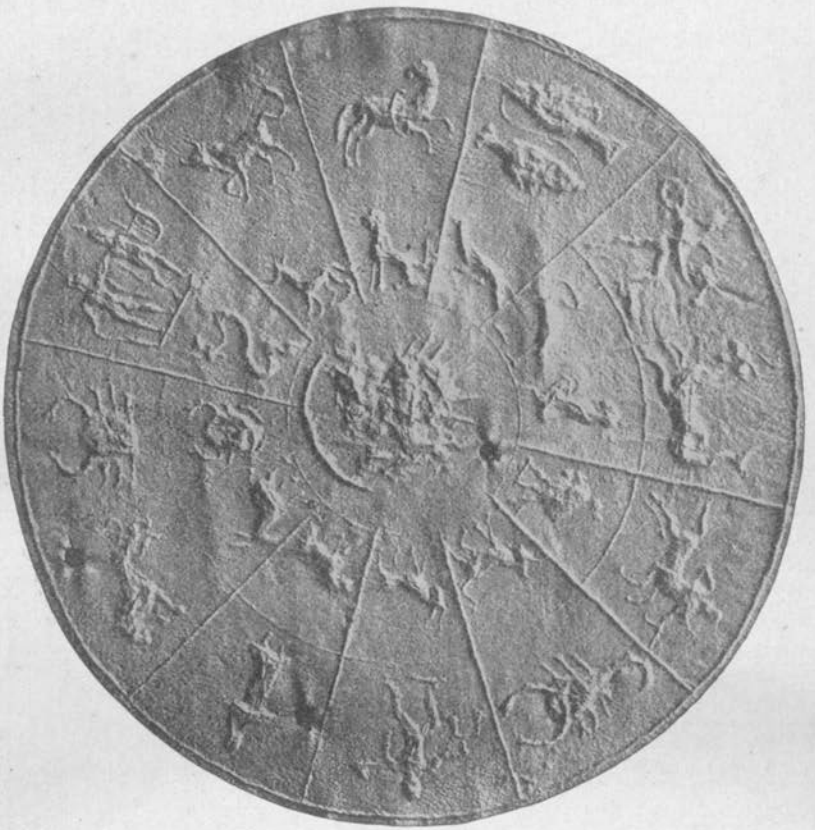
shiped the god of the Israelites in addition to their own gods, so as not to offend the divine power that governed the land.

* * *

The constellations of the zodiac were not invented simulta-

* Reproduced from Maspero, *Dawn of Civilization*.

neously with the division of the ecliptic into twelve mansions, for many constellations of the ancient ecliptic are very irregular and



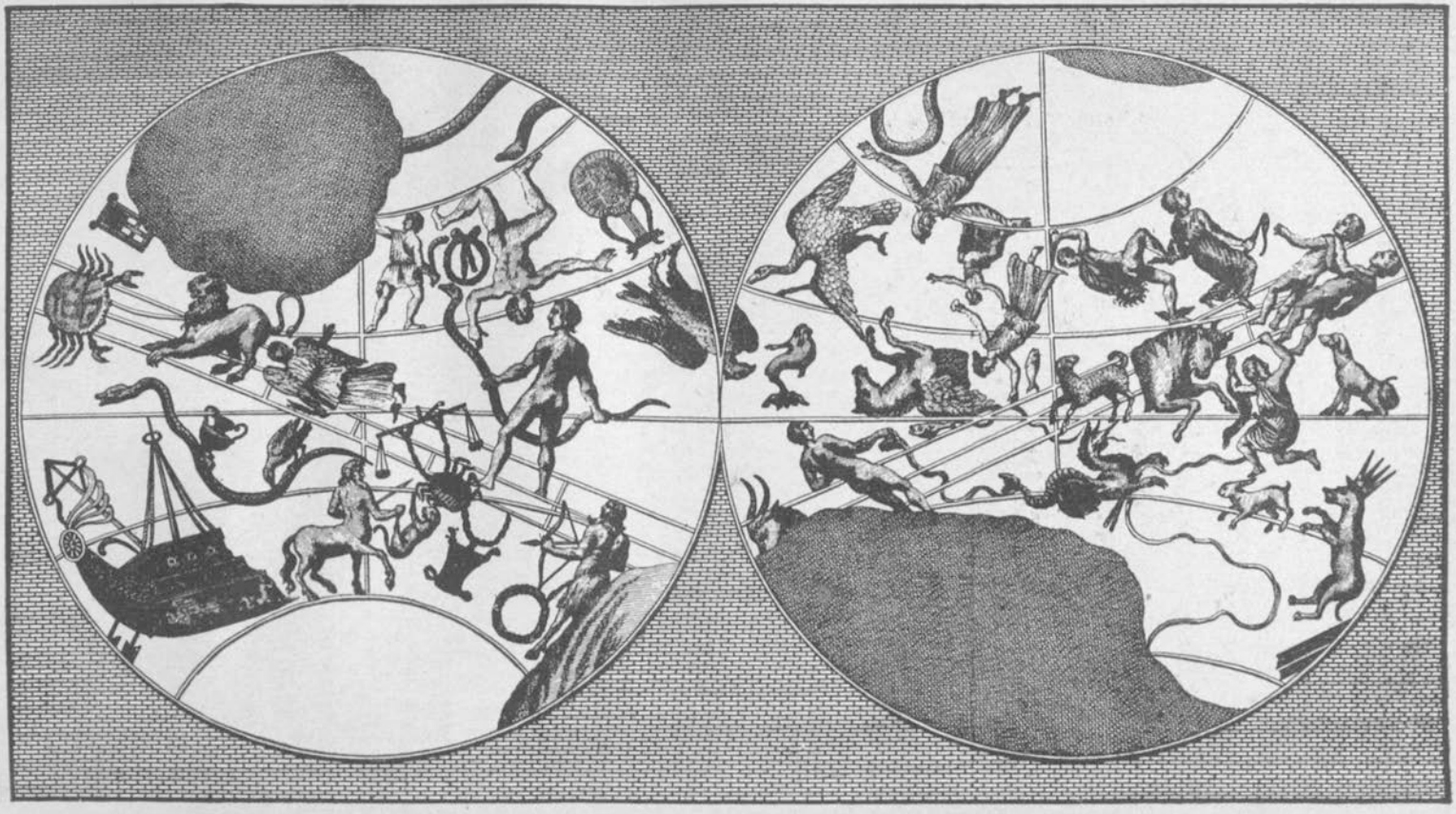
LATE ROMAN EGYPTIAN MARBLE PLAQUE.* 4243

[The center represents Apollo and Phœbe, the former with a solar halo, the latter crowned with a crescent. Surrounding this are two circles of twelve mansions each, the outer circle containing the signs of the Greek zodiac, and the inner the corresponding signs of the Egyptian zodiac. Beginning at the top the pictures run to the left as follows: *Aries,* cat (inner circle); *Taurus,* jackal; *Gemini,* serpent; *Cancer,* scarab; *Leo,* ass; *Virgo,* lion; *Libra,* goat; *Scorpio,* cow; *Sagittarius,* falcon; *Capricorn,* baboon; *Aquarius,* ibis; *Pisces,* crocodile.]

reach in their bulk either above or below the exact path of the sun. In fact, Eudoxus, Aratus, and Hipparchus do not enumerate twelve,

* Described by J. Daressy, *Recueil de travaux rel. à la philol, et à l'arch Egypt. et Assyr.,* XXIII, 126 f.

44035



ROMAN GLOBE OF THE ECLIPTIC NOW IN THE FARNESIAN PALACE.

but only eleven constellations of the zodiac, and it seems that *Libra,* the Balance, is a later addition; and yet this change also is commonly supposed to have come from Babylon. We must conclude therefore that the constellations among the starry heavens were mapped out without special reference to the ecliptic, and are older. The irregularity of the Chinese constellations along the ecliptic, accordingly, would go far to prove that their names must have been imported into China before the ecliptic had finally been regulated into twelve equal mansions, each of 30 degrees.

Babylonian wisdom migrated in both directions, toward the east to China, and toward the west to Europe. It must have reached China at an early date in prehistoric times, and it has come down to us from the Greeks who in their turn received their information second hand through the Egyptians.

At every stage in this continuous transfer of ideas, the mythological names were translated into those that would best correspond to them. Istar changed to Venus, or *Virgo;* Bel Marduk to Zeus and Jupiter, and among the Teutons to Thor or Donar, etc.

During the Napoleonic expedition some interesting representations of the zodiac were discovered in the temple of the great Hathor at Dendera. They are not as old as was supposed in the first enthusiasm of their discovery for they were finished only under the first years of Nero; but they well represent the astronomical knowledge in Egypt which looks back upon a slow development for many centuries. We notice in the transition of the zodiac from Babylon to Egypt, and from Egypt to Greece, several changes of names which are still unexplained. Sirius is identified with Orion, and the Great Bear with Typhon, etc.

The Hindu* and the Arabian zodiacs are practically the same as ours, but the Chinese zodiac shows some deviations which, however, are too inconsiderable not to show plainly a common origin of the whole nomenclature.

The Arabian magic mirror, here reproduced, exhibits the twelve symbols of the zodiac in the outer circle, and the angels of the seven planets which preside also over the seven days of the week, appear

*For an illustration and description of the Hindu zodiacs see page 75.

in the inner circle. The center where we would expect some emblem of the sun shows the picture of an owl.

It is interesting to see how sometimes the external shape of a figure is preserved, sometimes the name. We find for instance the Archer (called *Sagittarius* or *Arcitenus*) represented as a double-

ANCIENT ARABIAN ZODIAC (13th CENT.) 4205

[Engraved on a magic mirror. Dedicated as the inscription reads "To the Sovereign Prince Abulfald, Victorious Sultan, Light of the World."]

headed centaur drawing a bow in almost the same outlines on an ancient Babylonian kudurru, as in modern charts of the heavens. And it is noteworthy that in Greece, too, this centaur, in a note of Teukros, is spoken of a two-faced (διπρόσωπος). In the same way the scorpion-man holds the bow, and he again resembles the out-

lines of the scorpion, so as to indicate that the bow has taken the place of the claws. Notice further that the ancient picture of the Babylonian *Sagittarius* possesses two tails, one like that of a horse, the other of the same form as that of both the scorpion-man and the scorpion. All this suggests that the two emblems, *Sagittarius* and *Scorpio* which are neighbors in the zodiac, may originally have been one and were differentiated in the course of time, in order to make the mansions of equal length.

In this connection we would also remind our readers of the obvious similarity between the picture of the god Asur and *Sagittarius*. But even differences are instructive and there can be no doubt that they suggest prehistoric connections between the far East and the West.

The symbol of the ancient god Ea is a goat terminating in a

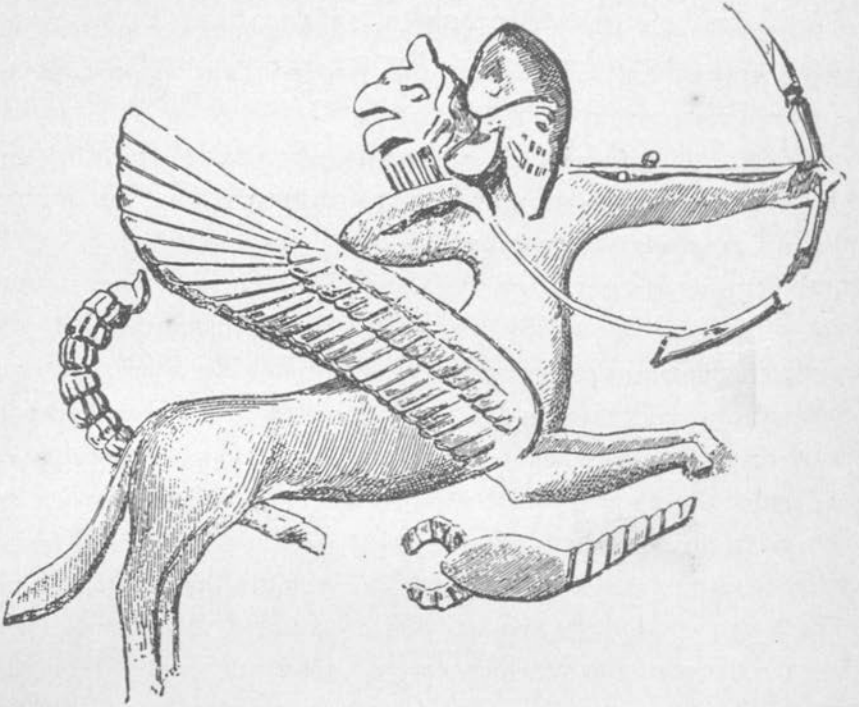
THE EMBLEM OF EA. 4198
[Babylonian Symbol of Capricorn.]

fish. The corresponding sign of the zodiac which in Europe is regarded as a goat and called *Caper* or *Capricorn,* is considered a fish in China and called "the Dolphin." In a similar way the division of the zodiac that was originally connected with the annual inundation in Babylonia, is called either *Aquarius* or *Amphora* and is represented in the Chinese zodiac as a vase; in Western charts as a man holding an urn pouring forth water.

The astronomical knowledge of Babylon migrated west by way of Egypt and Greece, to modern Europe, and on its way east it must have reached China at a very early date.

It is not our intention to follow here all the changes which the zodiac underwent in different countries. It is sufficient to call attention to the undeniable similarity of all of them. It would take

the concentration of a specialist for every change to point out the modifications which the several signs underwent in their transference



SAGITTARIUS AND SCORPIO ON A BABYLONIAN KUDURRU. 504

SCORPION-MAN AND SCORPION. 4241

from place to place and from nation to nation. One instance will be sufficient to show how the names with their peculiar associations

affected the interpretation of the several constellations among the different nations.

Cancer was called "the scarab" by the Egyptians, and was endowed with special sanctity for the deep religious significance of the scarab in Egypt is well known.

The scarab (*ateuchus sacer*) is an Egyptian bug which belongs to the same family as our June bug, the cockchafer, and the tumble-bug. In habits it is most like the latter, for like her the female scarab deposits her eggs in a lump of mud which she reduces to the shape of a ball. The ancient Egyptians did not distinguish between the male and the female scarab, and had not watched how they deposited and laid their eggs, so it happened that when they witnessed the mysterious bug rolling a mud ball along the road, they were under the impression that the scarab renewed his existence by some mysterious means, and possessed the divine power of resurrection from the dust of the earth. Accordingly the scarab became in Egyptian mythology the symbol of creation and immortality. The sacredness of the symbol was for a long time preserved in the ancient Christian churches, for Christ is repeatedly called "the Scarab."

The passages on the subject have been collected by Mr. Isaac Myer, who says:[9]

"After the Christian era the influence of the cult of the scarab was still felt. St. Ambrose, Archbishop of Milan, calls, Jesus, 'The good Scarabæus, who rolled up before him the hitherto unshapen mud of our bodies.'[10] St. Epiphanius has been quoted as saying of Christ: 'He is the Scarabæus of God,' and indeed it appears likely that what may be called Christian forms of the scarab, yet exist. One has been described as representing the crucifixion of Jesus. It is white and the engraving is green, and on the back are two palm branches. Many others have been found apparently engraved with the Latin cross."[11]

While the Babylonian, or rather Akkadian, origin of the Chi-

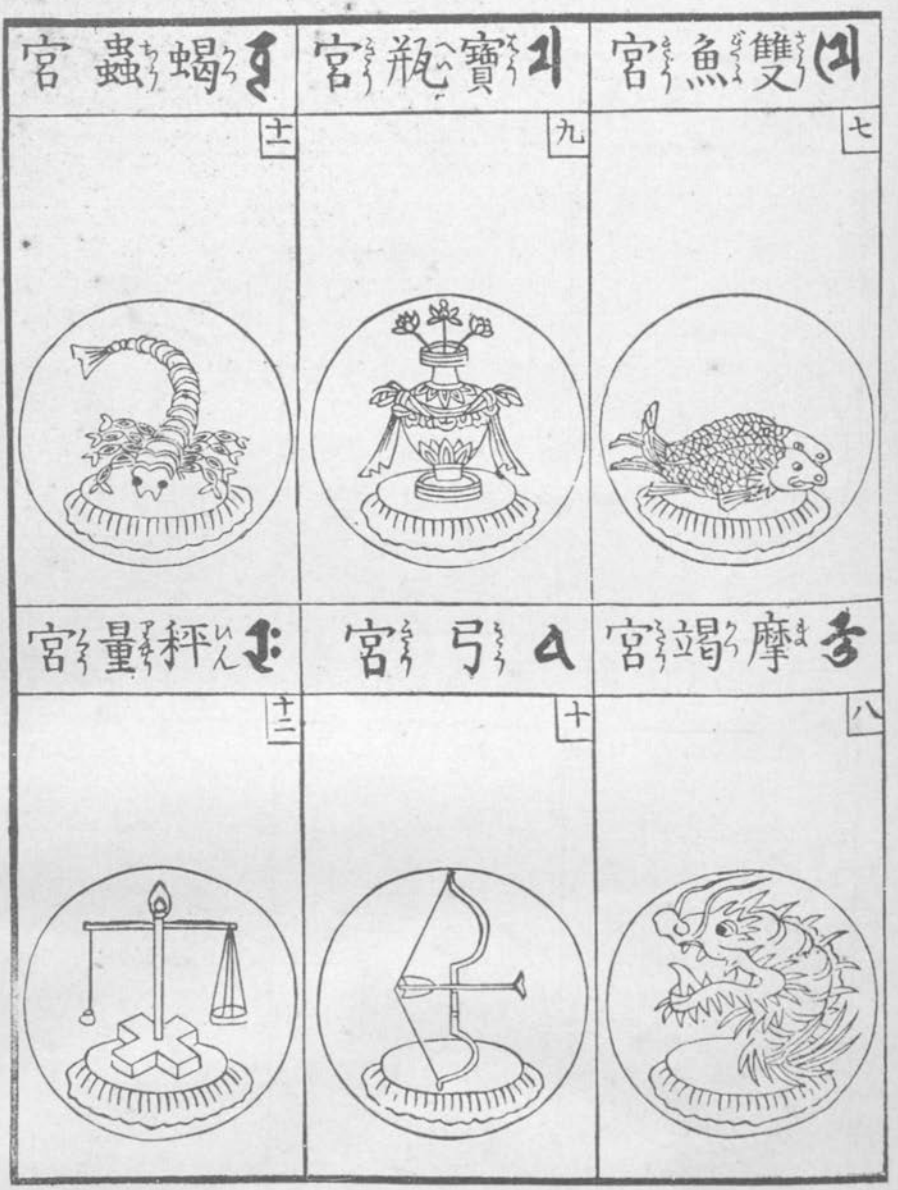
[9] *Scarabs.* London: D. Nutt.

[10] *Works,* Paris, 1686. Vol. I, col. 1528, No. 113. *Egyptian Mythology and Egyptian Christianity.* By Samuel Sharpe, London, 1863, p. 3.

[11] *An Essay on Scarabs,* by W. J. Loftie, B.A., F.S.A., pp. 58, 59.

nese zodiac must be regarded as an established fact, we can not deny that it possesses some peculiarities of its own.

The Chinese begin the enumeration of their zodiac with a



CHINESE ZODIAC.

constellation called "Twin Women," which corresponds to our *Virgo*, whence they count in an inverse order, (2) the Lion, (3) the Crab, (4) Man and Woman (answering to our *Gemini*), (5) the Bull,

(6) the Ram, (7) the Fishes, (8) the Dolphin (*Capricorn*), (9) the Vase (*Aquarius*), (10) the Bow (*Sagittarius*), (11) the Scorpion, and (12) the Balance.

CHINESE ZODIAC.

It is noteworthy that the Chinese and Hindu zodiacs agree in representing *Gemini* as a man and woman, while in all Western

almanacs they are represented as brothers which is probably due to their identification with Castor and Pollux.

The zodiac corresponds closely to the twelve mansions of the ecliptic which are called in China as follows:

1. 降婁.	4. 鶉首.	7. 壽星.	10. 星紀.
2. 大梁.	5. 鶉火.	8. 大火.	11. 元枵.
3. 實沉.	6. 鶉尾.	9. 析木.	12. 娵訾.

These names in a literal translation mean:

1. Descending misfortune,
2. Large beam,
3. Kernel sunk,
4. Quail's head,
5. Quail's fire,
6. Quail's tail,
7. Longevity star,
8. Great fire,
9. Split wood,
10. Stellar era,
11. Original hollow,
12. Bride defamed.

THE TWELVE BRANCHES AND TWELVE ANIMALS REPRESENTING THE TWELVE MANSIONS. 4206

CHINESE COIN REPRESENTING SYMBOLS OF THE FOUR QUARTERS.* 4207

We have translated these names for the convenience of the English reader, but must warn him that their significance has nothing to do with either the astronomical or astrological meaning of these terms.

*We will add that the usual way of symbolising the four quarters is east by the azure dragon, north by the sombre warrior, south by the vermillion bird, and west by the white tiger. Compare Mayers, *Ch. R. M.* II, 91.

TABLE OF THE TWELVE HOURS

HOUR	POPULAR NAME	ANIMAL NAME	RELATION TO THE ZODIAC		RELATION TO THE ECLIPTIC
			CHINESE	EUROPEAN	
11 P. M.- 1 A. M.	Midnight	Rat	Vase	Aquarius	Original Hollow
1 A. M.- 3 A. M.	Hour of the Crowing Rooster	Bull	Dolphin	Capricorn	Stellar Era
3 A. M.- 5 A. M.	Dawn	Tiger	Bow	Sagittarius	Split Wood
5 A. M.- 7 A. M.	Sunrise	Hare	Scorpion	Scorpio	Great Fire
7 A. M.- 9 A. M.	Breakfast Time	Dragon	Balance	Libra	Longevity Star
9 A. M.-11 A. M.	Forenoon	Serpent	Twin Sisters	Virgo	Quail's Tail
11 A. M.- 1 P. M.	Midday	Horse	Lion	Leo	Quail's Fire
1 P. M.- 3 P. M.	Early Afternoon	Lamb	Crab	Cancer	Quail's Head
3 P. M.- 5 P. M.	Late Afternoon	Monkey	Man and Woman	Gemini	Kernel Sunk
5 P. M.- 7 P. M.	Sunset	Rooster	Bull	Taurus	Large Beam
7 P. M.- 9 P. M.	Twilight	Dog	Ram	Aries	Descending Misfortune
9 P. M.-11 P. M.	Hour of Rest	Boar	Fishes	Pisces	Bride Defamed

The twelve mansions as well as the twelve double-hours are closely related to the twelve animals, the rat representing north, or midnight; the goat, south; the hare, east; the cock, west.

The Chinese, like the Babylonians, divide the day into double hours which according to the notions of Chinese occultism have definite relations to the twelve signs of the zodiac and the twelve mansions of the ecliptic, as explained in the adjoined table.

It seems strange to us that the wise men of the prehistoric ages in Babylonia and Egypt, in China and Central America, troubled themselves so much about the zodiac and the calendar, but we will understand their solicitude when we consider that their world-conception was based upon the idea of cosmic law. They thought that the universe was dominated by conditions which were predetermined by the events that took place in the starry heavens and would in some way be repeated in this and the nether world. This was the bottom rock on which rested their religion, their philosophy, and their ethics. The polytheistic mythology is merely the poetic exterior of this view, and the astrological superstitions that grow from it, its wild excrescences. We need not be blind to the many errors and absurdities of the ancient occultism to understand and grant the truth that underlies its system. This fundamental truth is the universality of law; a firm belief that the world is a cosmos, an orderly whole dominated by definite leading principles; the conviction that our destiny, the fate of both nations and individuals is not a product of chance, but determined according to a divine plan in systematic regularity.

Occultism may now be an aberration, a survival of antiquated views, but there was a time when it was the stepping-stone of primitive man to a higher and deeper and truer interpretation of the world.

We would not possess astronomy to-day had not our ancestors been given to astrology, and in the same way all our science, philosophy and religion has grown out of the past and we are more indebted to the half-truths of the antiquated world-conception than we are commonly inclined to admit.

A THRONELESS KING AND HIS EMPIRE.

CONFUCIUS.

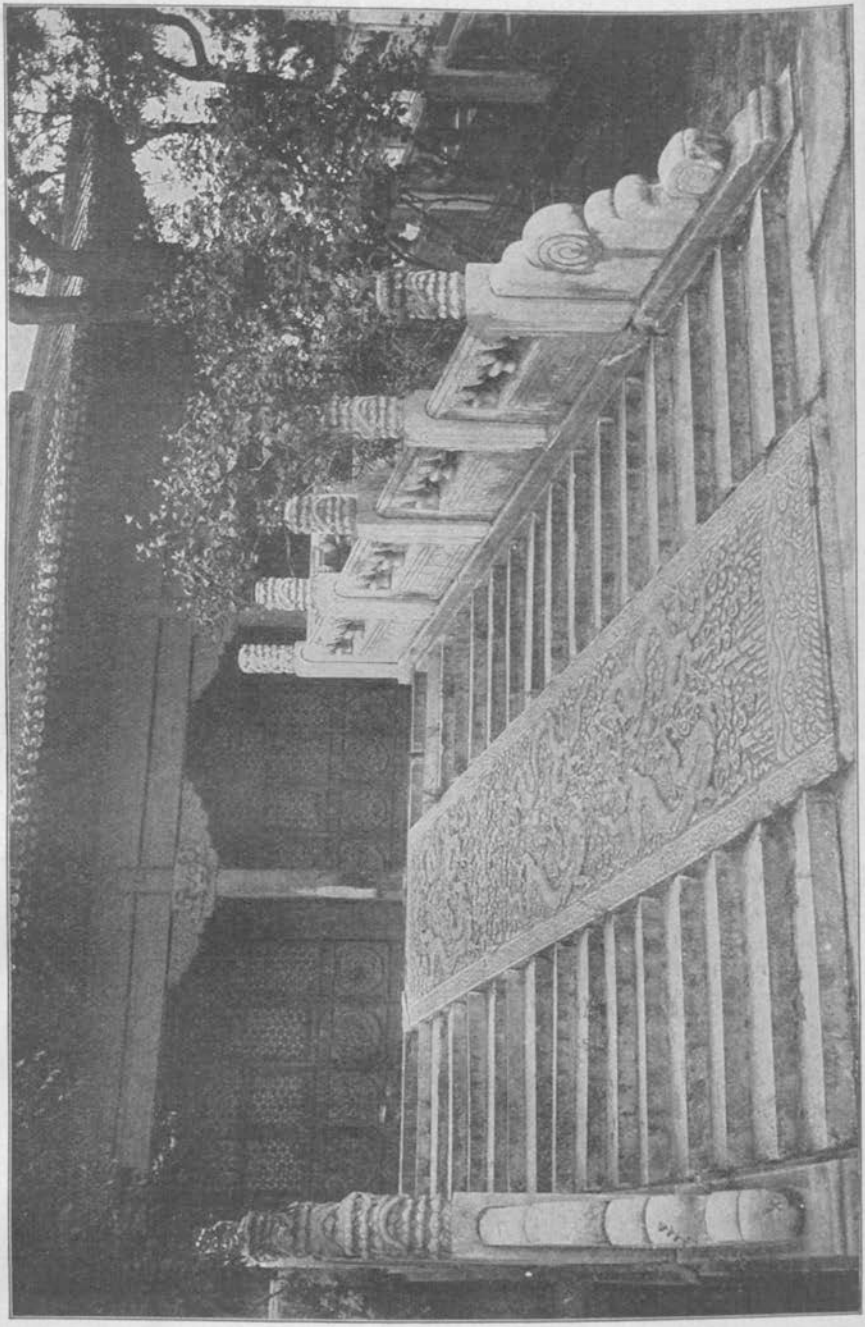
THE moral teacher of China, the man who gave definite form to Chinese ethics and has molded the character of the nation, was K'ung-tze, or K'ung fu tze, which has been Latinised into "Confucius." The word *K'ung* (which literally translated means "hole") is his family name, *tze* designates him as a philosopher, while *fu* is a title of respect.

Confucius was born in the year 550 B. C.[1] in Tsou, a township of the district of Ch'ang-Ping, which is the modern Szu Shui in the province Shantung.[2] He is descended from a distinguished family of officers.[3] His great grandfather had come from the state Sung during a feud with a powerful enemy, to seek refuge in the state Lu, and his father whose full name was K'ung Shu Liang Ho, having had nine daughters from his first wife and a crippled son from a concubine, married again at the advanced age of seventy

[1] According to Sse Ma T'sien, Confucius was born in the twenty-second year of duke Hsiang of Lu, which is the year 550 B. C. This statement is adopted by Chu Hsi in his *Biography of Confucius* which prefaces the standard edition of the Lun Yü, but there is no unanimity as to the exact date for the commentators Ku' Liang and Kung Yang place his birth in the year 552 B. C., and even they do not agree as to the month. Ku' Liang states that Confucius was born on the twenty-first day of the tenth month of the twenty-first year of the Duke Hsiang of Lu, which was the twentieth year of the Emperor Ling. While Kung Yang agrees in all other details, he states that it was the eleventh and not the tenth month.

[2] There is no unanimity as to the place of Confucius's birth. At present there are two towns that make rival claims for the honor. The other one not mentioned in the text is Yen Chou also situated in Shantung.

[3] Details of the family history of Confucius are reported by Legge in his edition of *The Chinese Classics*, I, pp. 56 ff.



STAIRWAY OF THE TEMPLE OF CONFUCIUS AT PEKING. 211

the youngest daughter of the Yen family, called Cheng Tsai; and when a son was born to them, they called him Ch'iu, i. e., "hill," because, as the legend relates, the babe's forehead bulged out in a hill-like protuberance. This K'ung Ch'iu was destined to become the ideal of China, Confucius.

K'ung Shu, the father, died three years after the birth of his son, and the widow moved with her child to a village in the district Ch'ü Fou.

Many stories of miraculous occurrences are told of the birth of Confucius. In one of them we are told that the marvelous animal, called *lin,* brought a tablet to Cheng Tsai, the sage's mother, on which this prophecy was written:

"The son of the essence of water [i. e., the principle of purity] shall come forth at the decay of the Chow [dynasty] and he shall be a throneless king."

Most of the birthstories of the sage are of later origin and show Buddhist influence. They were invented because the followers of Confucius did not want to see their founder outdone in honors, and so they vied with Buddhist traditions in claiming a supernatural origin for their great sage as well.

Nothing is known of the childhood of Confucius except that he was distinguished by a serious disposition and showed in his games an extreme fondness for rituals and ceremonies.

At the age of nineteen he married, and when a son was born to him he called him Li, which means "carp." He entered public service as a controller of public graneries, while his virtuous deportment, his admiration of the ancient sages, and his inclination to moralise, attracted general attention so as to surround him with a number of admirers who looked up to him as their master. We owe it to his disciples that his principles and moral maxims became known to posterity and were cherished by the Chinese nation. Confucius himself never wrote a work on his doctrines, and he characterised himself as "a transmitter, not an originator,"[4] but his faithful disciples compiled a book of reminiscences which they published under the title *Lún Yü,* "Conversations and Sayings," which in the English-speaking world is best known as *Confucian Analects.*

[4] *Analects,* VII, 1.

It has become one of the most important canonical books of China and is regarded as a reliable authority for rules of conduct.

In 527 Cheng Tsai, the mother of Confucius, died, and he had both his parents buried together in Fang, his father's former home, under one tumulus.

The *Confucian Analects* are not a systematic treatise on ethics, but have the appearance of mere anecdotes, being sayings of the master, mostly introduced by the simple words "The Master said," and sometimes mentioning the occasion on which certain sayings

CONFUCIUS TEMPLE AT SHANGHAI. 324

of his had been uttered. Confucius was an extremely conservative man and his ideal lay in the past. The great patterns of conduct were the sages of yore, and he selected from them as models of conduct the most famous rulers, such as Yao, Shun, the Duke of Chou, and King Wan.

Confucius is frequently represented as a rationalist whose religion, if it may be called so, consisted purely of practical considerations of life. But this is not quite true, for his belief in mysticism is fully demonstrated by his reverence for the *Yih King*, the canonical

book of mystic lore of China, with reference to which he said in his advanced age: "If some years could be added to my life, I would give fifty of them to the study of the Book of Changes, for then I would have avoided great errors."

Confucius is credibly believed to be the author of an appendix to the *Yih King,* the Book of Changes, called "The Ten Wings," which proves that this ancient document was to him as enigmatical as it remained to all succeeding generations.

In order to study the archives of antiquity, Confucius went to the capital of the empire, the city of Lo, where the most famous thinker of the age, Lao Tan, better known under the title Lao Tze (i. e., "the old philosopher") held the position of keeper of the archives. The story has it that these two great representatives of a radically opposed conception of life met personally, but their interview was not satisfactory to either. Lao Tze insisted on simplicity of the heart and expected that manners and rituals would adjust themselves, while Confucius proposed to train mankind to genuine virtue and especially to filial piety by punctilious observance of the rules of propriety. The interview is recorded by Ssu Ma Hsien, and has been retold with literary embellishments by the great Taoist litterateur Chuang Tze.

Confucius taught the Golden Rule in these words:

I so pu yü, mo shi yü jen.

己所不欲 勿施於人

"What ye will not have done to you, do ye not unto others."

The fame of Confucius had gradually spread throughout the country, and the sovereign of his native state, Duke Ting of Lu, made him chief magistrate of a town in which he was to try his principles of government. Confucianists claim that he worked a marvelous reformation in the manners of the people, and so his sovereign raised him to a higher position, entrusting him first with the ministry of works, and then with the ministry of justice.

In his fifty-seventh year Confucius withdrew from public office in order to show his disapproval of the conduct of his sovereign. The Confucianist report states that a neighboring prince, the Duke

of Ch'i, envied the Duke Ting because of his famous minister, and in order to alienate his affections from the sage, he sent to the court of Lu a present of eighty beautiful maidens and thirty spans of horses, thereby reclaiming Ting's preference for sport and frivolities. The resignation of the sage did not, however, have the desired effect. The Duke appointed another minister of justice from among the great number of office seekers, while the sage now traveled from state to state in the hope of finding another dignified employment as adviser to a ruler who would venture to introduce the principles of his system of morality, and restore the ideal of China's glorious past in his government.

The time of his travels was a long series of disappointments to Confucius. He was received sometimes with honors and sometimes with indifference, but there was no prince who was willing to give him the desired employment. His enforced leisure was well utilised in literary labors, for Confucius collected a number of writings which he deemed worthy of preservation. They constitute now the second portion of the canonical scriptures of China, and have as such the title *King*, i. e., "canon," or "authoritative books." The only original work he ever composed is a history of his native state beginning in the year 722 B. C., which is called "Spring and Autumn," being a poetical title to indicate the succession of the seasons and the events belonging thereto. He was not a historian, however, for he simply chronicled successive happenings without pointing out their historical connection.

The older Confucius grew the more disappointed was he that his life should have been spent in vain. We are told in the Lun Yü that he said:

"No wise ruler rises; no one in the empire will make me his master. My time has come to die."

Saddened by the fact that his moral views were rejected by the princes of the nation, he predicted the coming of turbulent times and civil wars, events which had indeed become unavoidable through the degeneration of many petty courts and their disregard for the welfare of the people.

Once it happened (so Kung Yang informs us)[5] that a strange creature had been killed on a hunt of the Duke Ai of Lu, and the sage was called to inspect the body and give his opinion. Confucius declared it to be that supernatural animal called Lin, the appearance of which is deemed a rare occurrence. In his despair Confucius looked upon the death of this royal beast as a bad omen and he exclaimed: "My teaching is finished indeed."*

It is pathetic to observe the sage's despair at the end of his career; but such is the fate of reformers and this saying of Confucius sounds very much like a literal version of Christ's last word, "It is finished!"

Two years later Confucius felt the approach of his end. While he walked in front of his house he muttered this verse:

哲	梁	泰
人	木	山
其	其	其
萎	壞	頹
乎	乎	乎

"Huge mountains wear away.
Alas!
The strongest beams decay.
Alas!
And the sage like grass
Must fade. Alas!"

[The original is quoted from *Li Ki*, "The Book of Ritual."]

These lines of complaint are the *Eli Eli, lama sabachthani* of Confucius. He feels forsaken and fears that his work has been in vain.

Confucius died in 478 in retirement, and his faithful followers built a tomb over his remains, mourning on the spot for three years. His most devoted admirer, Tze Kung, built a hut and lived there for three years longer.

The fame of Confucius did not spread beyond a limited circle of disciples until a new period of prosperity began to dawn on China, which took place in the rise of the Han dynasty. Kao Tsou, the first Han emperor, was an admirer of the Confucian ideal. He visited the sage's tomb in 195 and offered there sacrifices to his memory. He had his books re-edited and ordered them to be carefully preserved.

[5] Kung Yang is one of the three commentators of Kung Tse's historical book *Spring and Autumn*, the others being Tso Chi and Ku Liang.

* This is a verbatim translation of the four words *wu tao ch'iung i.*

Further honors were heaped upon Confucius when the emperor P'ing Ti had a temple erected to his memory and raised him to the dignity of a duke, conferring on him the official name, "Duke Ni, the Perfect and Illustrious." This occurred in the year one of the Christian era.

In 739 the Emperor Hsüan T'sung canonised him under the title "Prince of Illustrious Learning" and made him the object of veneration in the official ceremonies of the government.

Twice a year a special day is set aside for the worship of Confucius, and it is an established custom that at the imperial college the emperor himself attends the festival in state. Bowing his head six times to the ground, he invokes the spirit of the sage in a kneeling position with these words (quoted in Legge's translation):

> "Great art thou, O perfect sage!
> Thy virtue is full; thy doctrine complete.
> Among mortal men there has not been thine equal.
> All kings honor thee.
> Thy statutes and laws have come gloriously down.
> Reverently have the sacrificial vessels been set out.
> Full of awe, we sound our drums and bells."

In addition to the books which Confucius had compiled there are two more writings on his system of ethics, which have acquired canonical authority. Both breathe the spirit of the great master and are written in a simple direct style of pure ethics founded upon the principles of filial piety, without any reference to religious or metaphysical motives. They are the "Great Learning" (*Ta Hsiao*) and "Middle Doctrine" (*Chung Yung*).

Children are taught from a tender age to reverence Confucius, and every school in China possesses his picture before which teachers and scholars pay homage to the sage.

Whatever opinion we may have of Confucius, one thing stands out clearly, indicated by the great significance he holds in the history of China, in Chinese literature, and in Chinese thought: viz., that he has been and still is the greatest exponent of the Chinese national character; for his ideals as well as his attitude toward life are typically Chinese.

Confucius was a throneless king indeed, and his empire is the

realm of moral aspirations wherever Chinese civilisation has taken root. The emperor, as well as the entire machinery of the Chinese government is but the organ of the Chinese spirit,—the executor

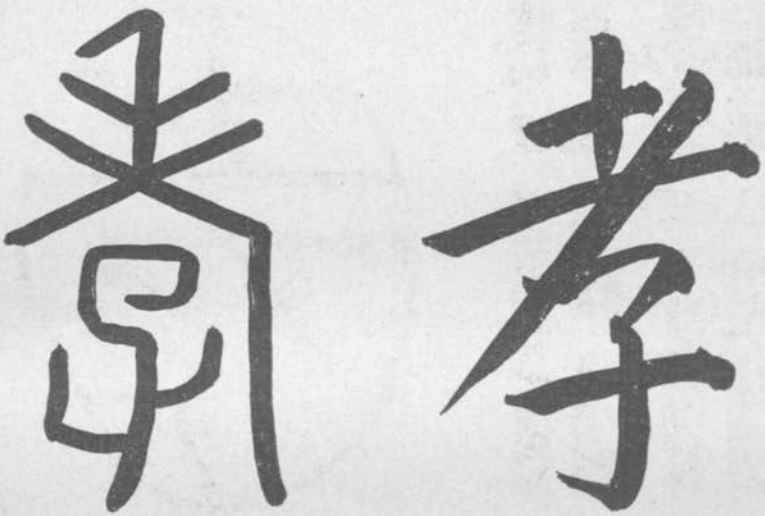
A CHILD WORSHIPING THE SAGE. 2317

of ideas which determine the character of the nation, and this spirit, the genius of the Chinese nation, is Confucius. His domain is the social order of the empire, the administration from the throne down

to its lowliest subject, and especially the schools. Confucius is worshiped as the incarnation of morality.

FILIAL PIETY.

Several years ago while sauntering through the Pan-American Exposition at Buffalo, New York, my eye was attracted by a little Chinese store where, among other Oriental curios, were displayed wall pendants, ornamental mottoes designed to be hung up as decorations in the sitting-rooms of the Celestials. Being interested in the subject of things Chinese I secured copies of them,



Archaic. Common Script.

5091 THE CHARACTER HSIAO. 5090

and since they are characteristic of the spirit of Chinese moralism, I take pleasure in reproducing them here, for, indeed, our description of Chinese thought would not be complete without a reference to Chinese ethics in which the ideal of *hsiao,* i. e., filial piety, plays so prominent a part.

The paper and art work of these pendants are crude enough to allow the assumption that the prints must be very cheap in China, and designed for the common people and not for the rich. Prob-

ably they cost not more than one or two cents apiece in Peking or Hong Kong, and evidently serve the two purposes of instruction and ornament.

The Chinese are much more of a moralising people than we are; for while we dislike abstract moralising, they delight in it and do not tire of impressing upon their children the praiseworthiness of filial devotion.

The character *hsiao* consists of two symbols representing a child supporting an old man, which means that children should honor and care for parents in their old age, and filial piety is supposed to be the basis of all virtue. The moral relations are regarded

Ornamental.

Seal Style.

5089 5088

THE CHARACTER HSIAO.

as mere varieties of *hsiao;* and the original significance of the word, which means chiefly the devotional attitude of a child toward his parents, includes such relations as the obedience of the subject to his ruler, of the wife to her husband, of the younger brother to his elder brother, and of any one's relations to his superiors, including especially man's relation to Heaven or the Lord on High, to God.

The Chinese ornament their rooms, not as we do with pictures of beauty, but with moral sayings; and the two here reproduced

are typical of the national character of the Chinese. The former of the two pendants, literally translated, reads:

父子協力山成玉

"When father | and son | combine | their efforts | mountains | are changed | into gems."

The saying, however, is not an admonition to parents to keep in harmony with their sons but to sons to be obedient to their parents.

The second pendant reads:

兄弟同心土變金

"When elder brother | and younger brother (or briefly, when brothers) | are harmonious | in their hearts | the earth | will be changed | into an Eldorado."[1]

It will be noticed that the letters are pictures containing figures and Chinese characters; and we have here the Chinese peculiarity of utilising their script for illustrations which represent scenes from well-known Chinese stories of filial devotion; all of them being taken from a famous book called *Twenty-four Stories of Filial Devotion.* These stories are known to every Chinaman, for they form the most important text-book of their moral education.

The first character (*fu,* meaning "father") represents Wang Ngai, who lived during the Wei dynasty (220-364 A. D.). His mother was much afraid of lightning and so during thunderstorms stood greatly in need of her son's comfort. The story tells us that after her death Wang Ngai continued to show his devotion by visiting her tomb, whenever a thunder-cap appeared on the horizon. The picture shows him bringing offerings to her grave and protecting it against the fury of the thunder-god, who is seen hovering above him in the air. (No. 805*a*, p. 242.[2])

The inscription of the second character (*tze,* meaning "son") reads in one place "Tai Son's aged mother," and in another "Tan Hsiang's daughter weeping over a sweet melon."

The third character (*hsieh,* meaning "combine") pictures a child standing before an old gentleman. The inscription reads:

[1] Literally, gold.

[2] The numbers and pages in parentheses refer to Mayers, *Chinese Reader's Manual.*

fu
[When] father

tze
[and] sons

hsieh
combine

li
[their] efforts

shan
mountains

ch'êng
are fashioned

yü
into gems.

hsiung
[When] elder brothers

ti
[and] younger brothers

t'ung
[are] harmonious

hsin
[in their] hearts

t'u
the earth

pien
is changed

chin
into an Eldorado (gold).

"Keeping in his bag a crab apple he showed his devotion to his parent." It refers to the story of Luh Sü. When a boy of six years he visited Yen Yü who gave him crab apples to eat but noticed that the child kept one in his bag for his mother. (No. 443, p. 140.)

The fourth character (*li*, meaning "strength") illustrates the story of Hwang Hiang who, as a boy of seven, after his mother's death devoted himself unweariedly to his father's comfort. In summer he fanned his pillow, in winter he kept it warm. (No. 217, pp. 69-70.)

The fifth character (*shan*, meaning "mountain") represents Kiang Keh, a Chinese Anchises of about 490 A. D. Once he rescued his mother during a disturbance of the peace by carrying her many miles on his shoulders. Behind the fugitives in the center of the character rages the spirit of rebellion and in the right-hand corner is seen a deserted house. (No. 255, p. 80.)

The sixth character (*ch'êng*, meaning "fashioning, shaping, transforming") illustrates the story of Wu Meng who exposes himself to the bites of mosquitoes lest his mother be stung by them. The picture of the hero of the story lying naked on a couch is not very clear in the reproduction, but the comfort of his mother, reclining in an easy chair finds a distinct expression. (No. 808, p. 260.)

The last character (*yü*) of the first series is remarkable in so far as it stands for the only instance of a woman's being praised for filial devotion. It represents Ts'ui She who nursed at her own breast her toothless old mother-in-law who was incapable of taking other nourishment. (No. 791*a*, p. 238.)

The first character of the second pendant (*hsiung*, meaning "elder brother") relates to Wang Siang, whose stepmother felt an appetite for fresh fish in winter. He went out on the river, lay down on the ice, warming it with his own body, and caught a couple of carp, which he presented to her. (No. 816, p. 241.)

The next character (*ti*, "younger brother") shows the famous Emperor Yao in the center and before him his successor Shun, the pattern of filial as well as royal virtues. The elephant, one of the animals that helped him plow the fields, is visible above Shun on

the right-hand side. William Frederick Mayers in his *Chinese Reader's Manual* (No. 617, p. 189) says about him:

"Tradition is extremely discordant with reference to his origin and descent. According to the Main Records of the five Emperors, his personal name was Ch'ung Hwa, and he was the son of Ku Sow, a reputed descendant of the emperor Chwan Hü. (He had also the designation Yü, which is by some referred to a region in modern Ho-nan, but by others to the territory of Yü Yao, in modern Che-kiang, with one or the other of which it is sought to connect him.) His father, Ku Sow (lit. 'the blind old man') on the death of Shun's mother, took a second wife, by whom he had a son named Siang; and preferring the offspring of his second union to his eldest son, he repeatedly sought to put the latter to death. Shun, however, while escaping this fate, in no wise lessened his dutiful conduct toward his father and stepmother, or his fraternal regard for Siang. He occupied himself in ploughing at Li Shan, where his filial piety was rewarded by beasts and birds who spontaneously came to drag his plough and to weed his fields. He fished in the Lui Lake and made pottery on the banks of the Yellow River. Still his parents and his brother sought to compass his death; but although they endeavored to make him perish by setting fire to his house and by causing him to descend a deep well, he was always miraculously preserved. In his twentieth year, he attracted by his filial piety the notice of the wise and virtuous Yao, who bestowed upon him his two daughters in marriage, and disinherited his son Chu of Tan, in order to make Shun his successor upon the throne. In the 71st year of his reign (B. C. 2287), Yao associated his protégé with him in the government of the empire, to which the latter succeeded on the death of Yao in B. C. 2258."

The character *t'ụng,* which means "agree," refers to Meng Tsung of the third century A. D., whose mother loved to eat bamboo shoots. While he was sorrowing because they do not sprout in winter, the miracle happened that in spite of the frost the bamboos began to put forth their sprouts, and so he was enabled to fulfil his mother's desire. (No. 499, p. 155.) The picture shows a table on which the dish of bamboo sprouts is served, the face of his mother

hovering above it. On the right hand Meng Tsung sits sorrowing; the left-hand stroke is a sprouting bamboo stick.

Yen-Tze, the hero of the next story, depicted in the character "heart," is said to have ministered to his mother's preference for the milk of the doe by disguising himself in a deer skin and mingling with a herd of deer in the forest, where he succeeded in milking a doe and in spite of robbers, represented as attacking him on either side, he carried his mother's favorite food safely home in a pail. (No. 916, p. 276.)

The character *t'u*, "earth," depicts the touching story of the sacrifice of Yang Hiang, who saw a tiger approaching his father and threw himself between him and the beast. (No. 882, p. 266.) In the reproduction it is difficult to recognise the crouching tiger, which forms the stroke through the character.

The next to the last character (*pien*, meaning "changes") refers to Min Sun, a disciple of Confucius. Mayers says: "His stepmother, it is recorded, having two children of her own, used him ill and clothed him only in the leaves of plants. When this was discovered by his father, the latter became wroth and would have put away the harsh stepmother, but Min Sun entreated him saying: 'It is better that one son should suffer from cold than three children be motherless!' His magnanimous conduct so impressed the mind of his stepmother that she became filled with affection toward him." (No. 503, p. 156.)

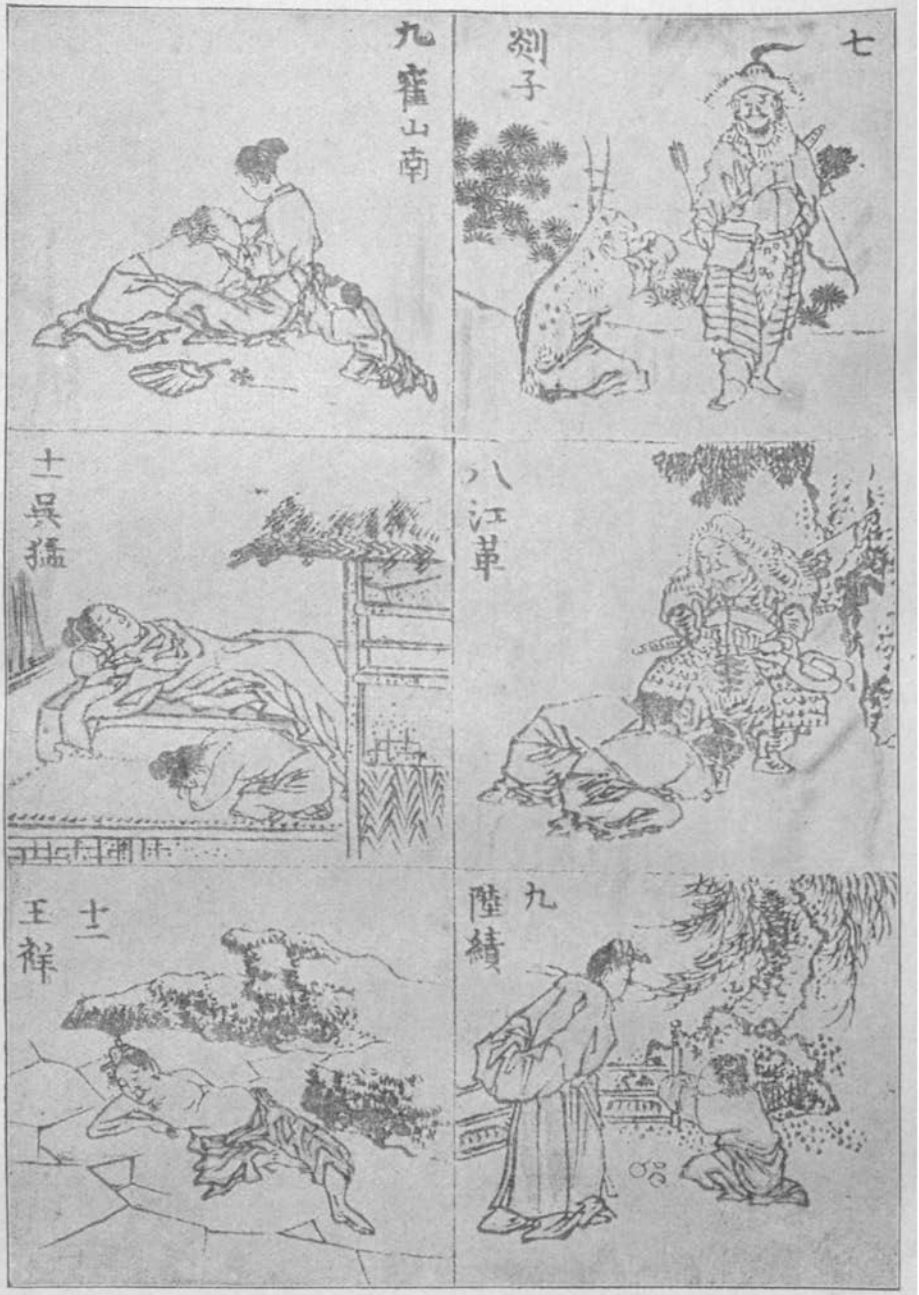
The last character (*chin*, meaning "gold") bears the inscription "With mulberries he shows his filial devotion to his mother." It illustrates the story of Ts'ai Shun who during the famine caused by the rebellion of Wang Meng (25 A. D.) picked wild mulberries in the woods and brought the black ones to his mother while he was satisfied with the unripe yelow ones. The picture shows a robber watching the boy. In China even criminals have respect for the devotion of children to their parents. So in recognition of his filial piety the robber made him a present of rice and meat.

We here reproduce a series of illustrations representing the twenty-four well-known stories of filial devotion, which, however, we regret to say are not by a Chinese illustrator but by one of the

most remarkable artists of Japan, Hokusai, the painter of the poor. Crude woodcut reproductions of these pictures are known all over the country of the rising sun.

They represent (beginning always with the picture in the right-hand upper corner and proceeding downward):

1. Shun, the person mentioned above destined to become the son-in-law and successor of Emperor Yao, assisted in his plowing by an elephant.



2. Tseng Shen, a disciple of Confucius. The picture illustrates a miraculous event. When he was gathering fuel in the woods,

his mother, in her anxiety to see him, bit her finger; and such was the sympathy between the two that he was aware of his mother's desire and at once appeared in her presence. (No. 739, p. 223.)

3. Wen Ti, natural son of Kao Tsu, founder of the Han dynasty, succeeded to the throne after the usurpation by the Empress Dowager in 179 B. C. When his mother fell sick he never left her apartment for three years and did not even take time to change his apparel. He is also famous as a most humane monarch.

4. Min Sun, maltreated by his stepmother, has been mentioned above. (No. 503, p. 156.)

5. Chung Yeo, another disciple of Confucius, famous for his martial accomplishments, who died a hero's death in the suppression of a rebellion. He used to say: "In the days when I was poor I carried rice upon my back for the support of those who gave me birth; and now, for all that I would gladly do so again, I cannot recall them to life!" (No. 91, pp. 29-30.)

6. Tung Yung was too poor to give his father a decent burial. So he bonded himself for 10,000 pieces of cash to perform the funeral rites with all propriety. "When returning to his home, he met a woman who offered herself as his wife, and who repaid the loan he had incurred with 300 webs of cloth. The pair lived happily together for a month, when the woman disclosed the fact that she was no other than the star Chih Nü,[1] who had been sent down by the Lord of Heaven, her father, to recompense an act of filial piety; and saying this she vanished from his sight." (No. 691, p. 210.)

7. The story of Yen-Tze, who while dressed in a deer-skin, is here pictured as meeting a robber. (No. 916, p. 276.)

8. Kiang Keh asking the robber chief's permission to allow him to carry away his mother. (No. 255, p. 80.)

9. Luh Sü (who lived in the first century of the Christian era), was liberated by his jailer, when imprisoned for complicity in a conspiracy, on account of the devotion he showed toward his mother. (No. 443, p. 140.)

10. The story of Ts'ui She, nursing her husband's mother.

[1] The star Vega, α in Lyre. The fairy story which the Chinese tell in connection with this star is given on page 77.

11. Wu Meng (No. 868, p. 260), exposing himself to mosquitoes.

12. Wang Siang, thawing the ice to catch carp.

13. The story of Kwoh K'ü, who "is said to have lived in the second century A. D., and to have had an aged mother to support,

besides his own wife and children. Finding that he had not food sufficient for all, he proposed to his wife that they should bury their infant child in order to have the more for their mother's wants; and this devotedness was rewarded by his discovering, while engaged in digging a pit for this purpose, a bar of solid gold which placed him above the reach of poverty, and upon which were inscribed the words: 'A gift from Heaven to Kwoh K'ü; let none deprive him of it!'" (No. 303, p. 95.)

14. Yang Hiang offering himself to the tiger. (No. 882, p. 266.)

15. Cho Show-ch'ang searched fifty years for his mother who had been divorced from his father. Having succeded in his purpose he served her the rest of her life. (No. 81, pp. 26-27.)

16. Yü K'ien-low, ministering unto his sick father. (No. 950, p. 286.)

17. Lao Lai-Tze plays like a child with his parents who suffer from senile childishness.

18. The same story is told of Ts'ai Shun as of Tsêng Shên, viz., that he was recalled from a distance by a sensation of pain which visited him when his mother bit her own finger. During the troubles ensuing upon Wang Mang's usurpation, A. D., 25, when a state of famine prevailed, he nourished his mother with wild berries, retaining only the unripe ones for his own sustenance. On her death, while mourning beside her coffin, he was called away by attendants who exclaimed that the house was on fire; but he refused to leave the spot, and his dwelling remained unharmed. As his mother had been greatly alarmed, in her lifetime, whenever thunder was heard, he made it his duty, after death, to repair to her grave during thunderstorms, and to cry out: "Be not afraid, mother, I am here!" (No. 752, p. 226.) Our illustration depicts him meeting a hunter in the woods who gives him a piece of venison.

19. Huang Hiang, fanning his father's bed.

20. Kiang She in conjunction with his wife devoted himself to waiting upon his aged mother, in order to gratify whose fancy he went daily a long distance to draw drinking water from a river and to obtain fish for her table. This devotedness was rewarded by a miracle. A spring burst forth close by his dwelling, and a pair of

carp were daily produced from it to supply his mother's wants. (No. 256, p. 81.)

21. Wang Ngai comforting the spirit of his mother in a thunder-storm.

22. Ting Lan "flourished under the Han dynasty. After his

mother's death he preserved a wooden effigy representing her figure. to which he offered the same forms of respect and duty as he had observed toward his parent during life. One day, while he was absent from home, his neighbor Chang Shuh came to borrow some household article, whereupon his wife inquired by the divining-slips whether the effigy would lend it, and received a negative reply. Hereupon the neighbor angrily struck the wooden figure. When Ting Lan returned to his home he saw an expression of displeasure on the features of his mother's effigy, and on learning from his wife what had passed, he took a stick and beat the aggressor severely. When he was apprehended for this deed the figure was seen to shed tears, and facts thus becoming known he received high honors from the State," (No. 670, p. 204.)

23. Meng Sung reaping bamboo shoots for his mother in winter.

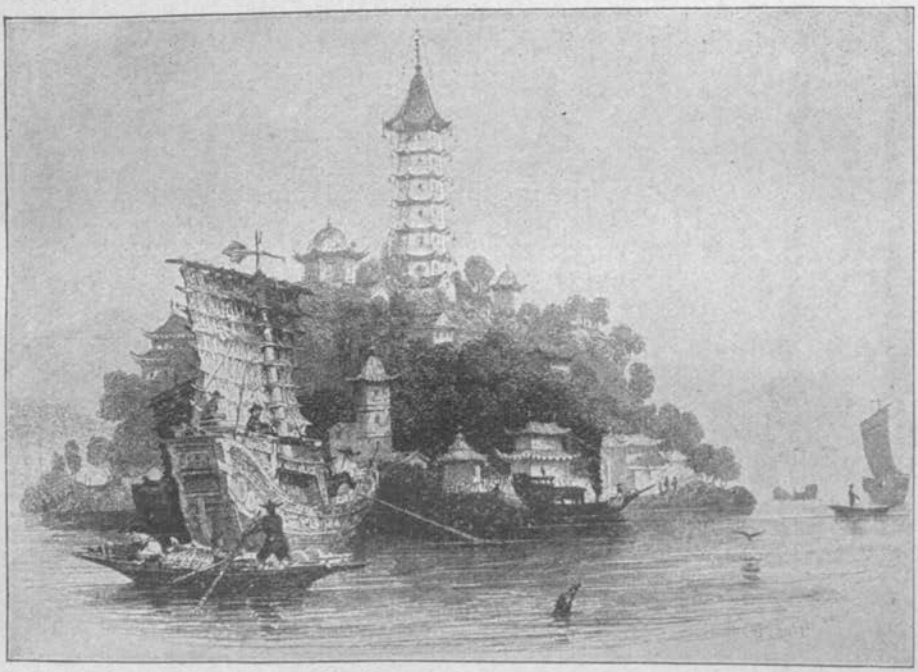
24. Hwang T'ing-Kien (a celebrated poet of the Sung dynasty), performs menial services in ministering to his parents. (No. 226, p. 73.)

Some of the stories seem silly to us: a pickax would have done better service in breaking the ice than the method of thawing it up with one's own body and catching cold; a mosquito-net would have proved more useful than feeding the insects with the blood of a devoted child, etc. Moreover the stolidity of parents in accepting sacrifices of children with equanimity and as a matter of course is to our sense of propriety nothing short of criminal. Still, it will be wise for us whose habits of life suffer from the opposite extreme, viz., irreverence for authority or tradition in any form, to recognise that all of them are pervaded with a noble spirit of respect for parents, which though exaggerated is none the less touching and ought to command our admiration.

THE CHINESE PROBLEM.

CHINESE CHARACTERISTICS.

THE Chinese are industrious, modest, easily satisfied, and meek. They are at a disadvantage in warfare and politics; but the main struggle for survival will be decided, not by guns and diplo-



ISLAND IN THE YANGTZE RIVER. 336

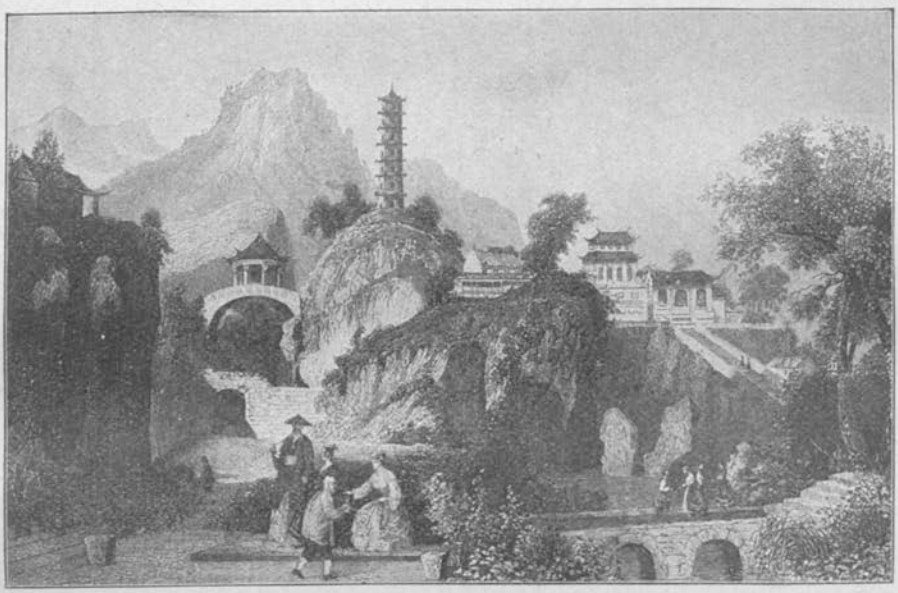
matic treaties, but by sociological conditions; and when the Chinese people will be drawn into the great whirlpool of the world's commercial interests, we shall discover that they will soon make their influence felt, and the probability is that their very virtues, their

PAGODA OF PEKING.

Characteristic of China as exhibiting the state of decay into which public buildings are suffered to fall.

frugality and tenacious industrial habits will make them obnoxious to the white man, who kindly offers himself to bear the burden of governing the yellow race.

China is an interesting country. The landscapes are beautiful; its mountains are rich in coal and ores; its plains are as fertile as the prairies of Illinois, perhaps more so; its national traditions are curious; and it is probable that some time the currents of Chinese nationality and Western civilisation will be intermingled. China will be opened to Western civilisation, and perhaps the Chinese too will slowly but steadily gain a foothold in the territories of the West.



IMPERIAL PALACE IN THE TIGER MOUNTAINS. 338

It is difficult to predict the result, but one thing is sure, that while Western civilisation is bound to upset and revolutionise China, the Chinese will in their turn affect the habits, opinions, and the entire social and racial constitution of Western culture. There is never an action without reaction. The Chinese are not pugnacious, they are not conquerors like the Saxons, but they possess qualities that in the struggle for existence are of greater importance still, viz., endurance, persistence, plodding patience, and industrious habits.

The Rev. R. Morrison was one of the most prominent Christian

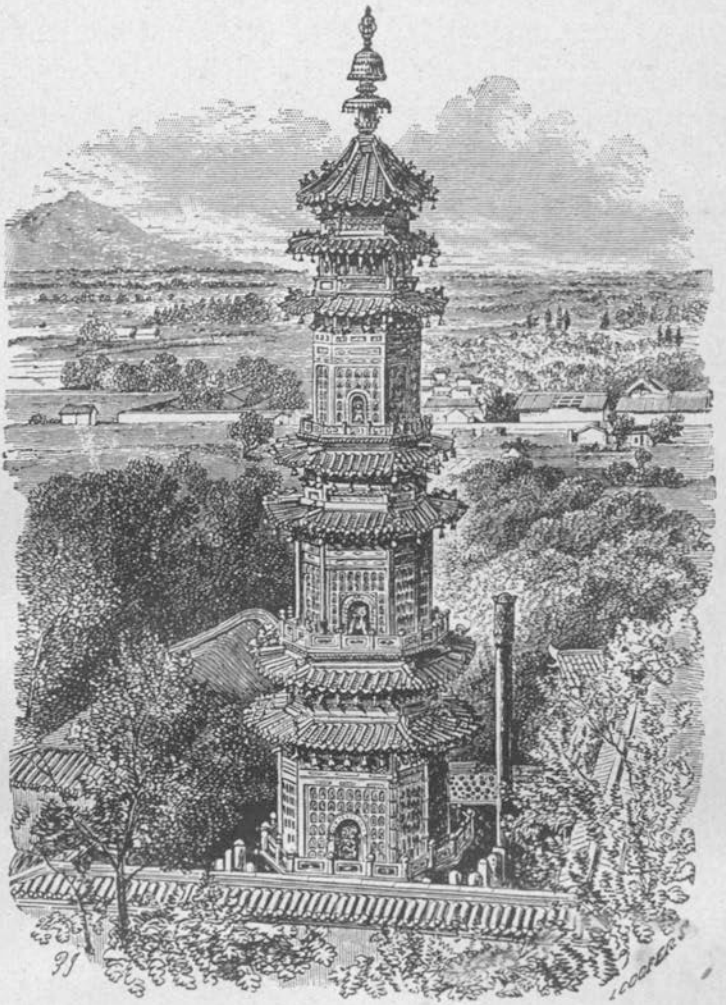
missionaries and a close student of Chinese language, literature, history, and customs. His opinion of the Chinese, as given in the conclusion of his book *A View of China for Philological Purposes*, is remarkable for its correctness and justice which is best evinced in the fact that the statement, though made almost a century ago

THE PAVILION OF THE IMPERIAL PALACE AT PEKING 337

(viz., in 1817), might have been written yesterday and not a word of it would lose its force. Since the works of Mr. Morrison have presumably become inaccessible to most of our readers, we deem it opportune to quote his views in full.

REV. R. MORRISON'S VIEWS.

"In China there is much to blame, and perhaps something from which to learn. A good writer[1] has remarked that the Christian spirit is very different from what may be called the heroic spirit;



THE PAGODA OF THE IMPERIAL PALACE AT PEKING. 340

it is of a more tame, gentle, and submissive cast. It is matter of regret how little, in this particular, it has moulded the public feeling of Europe, and how much we yet overvalue a high, proud spirit,

[1]Archdeacon Paley.

with a bold disregard of consequences, and prefer it to a rational, meek, unaspiring, and humble spirit. Nothing can be more un-Christian than the stern resentment of insults cherished by Europeans.

"The Chinese teach contempt of the rude, instead of fighting with them. And the man who unreasonably insults another, has public opinion against him, whilst he who bears and despises the affront, is esteemed.

"The Chinese are fond of appealing to reason. They have their 'men of a high-spirited sense of right,' and who manifest a bold adherence to it, but still such characters are at great pains to show that reason is on their side. They have no conception of that sullen notion of honor, that would lead a man to prefer being shot, or shooting somebody else, rather than explain and prove the truth and reasonableness of his words and actions.

"Even the Government is at the utmost pains to make it appear to the people, that its conduct is reasonable and benevolent on all occasions. They have found by the experience of many ages that it is necessary. To make out the argument, they are not nice about a strict adherence to truth; nor are their reasons or premises such that Europeans would generally admit; but granting them their own premises and statement of facts, they never fail to prove that those whom they oppose are completely in the wrong.

"A Chinese would stand and reason with a man, when an Englishman would knock him down, or an Italian stab him. It is needless to say which is the more rational mode of proceeding.

"Were the religious and moral writings of Europeans considered by a person living in China, as a faithful delineation of their character, how much would he be mistaken! And on the other hand, if he formed his opinion from the follies and vices recorded in the daily papers, whilst he would form a quite opposite opinion, it would be equally unfair. We should guard against judging of the whole by a part only. The European student must not consider what the Chinese teach, and what they do, as always the same. Their moral maxims are as ineffectual in regulating their hearts and conduct as the moral maxims of Christendom are with respect to

Europeans. This, knowing what is right, and doing what is wrong, can be accounted for only on the principle that human nature is depraved, or fallen from its original purity and rectitude.

"The millions of China, whom, on principle, we must recognise as children of the same Almighty Father (for God hath made of one blood all nations of men), are rendered by the strong arm of power, exerted by the magistrate, the parent, or guardian, more afraid of telling truth than Europeans. They are vastly prone to prevari-

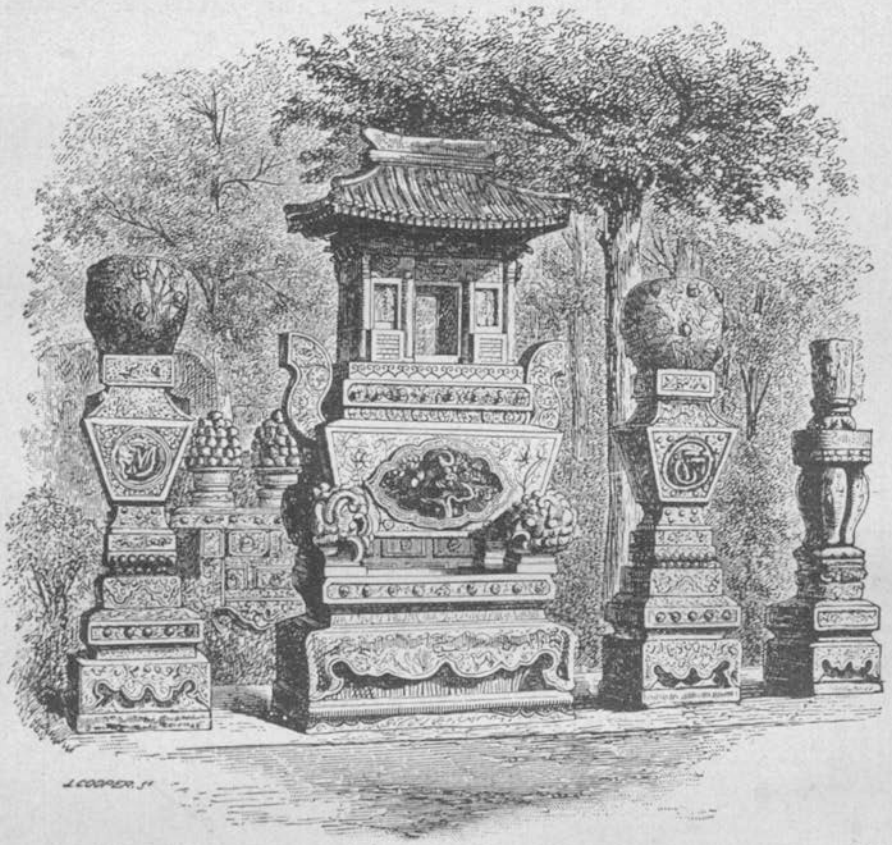
THE PAILOO GATE AT AMOI.* 334

cate, to deceive, to lie. Superstition and idolatry usurp the place of true religion; and, Chinese, like the rest of mankind, are inclined to be satisfied with external observances, instead of religious and moral rectitude.

"The affairs of Europe are of comparatively no importance whatever to China; and on the other hand, the affairs of China do not much concern Europeans. There exists mutual indifference.

* Pailoo gates are memorial structures built in honor of worthy widows or persons who have distinguished themselves by filial piety or other virtues. *Pai* means tablet, and *loo*, any building with an upper story.

"The Greeks and Romans were the ancestors of Europeans. The scenes of their battles; the situation and antiquities of their cities; the birth-place of their poets, historians, legislators, and orators, all possess an acquired interest in the minds of those whose education has led them to an early acquaintance with them. But it would be difficult for a Chinese of the best talents and education, to acquire in the years of manhood, a similar interest.



TOMBS NEAR PEKING. 335

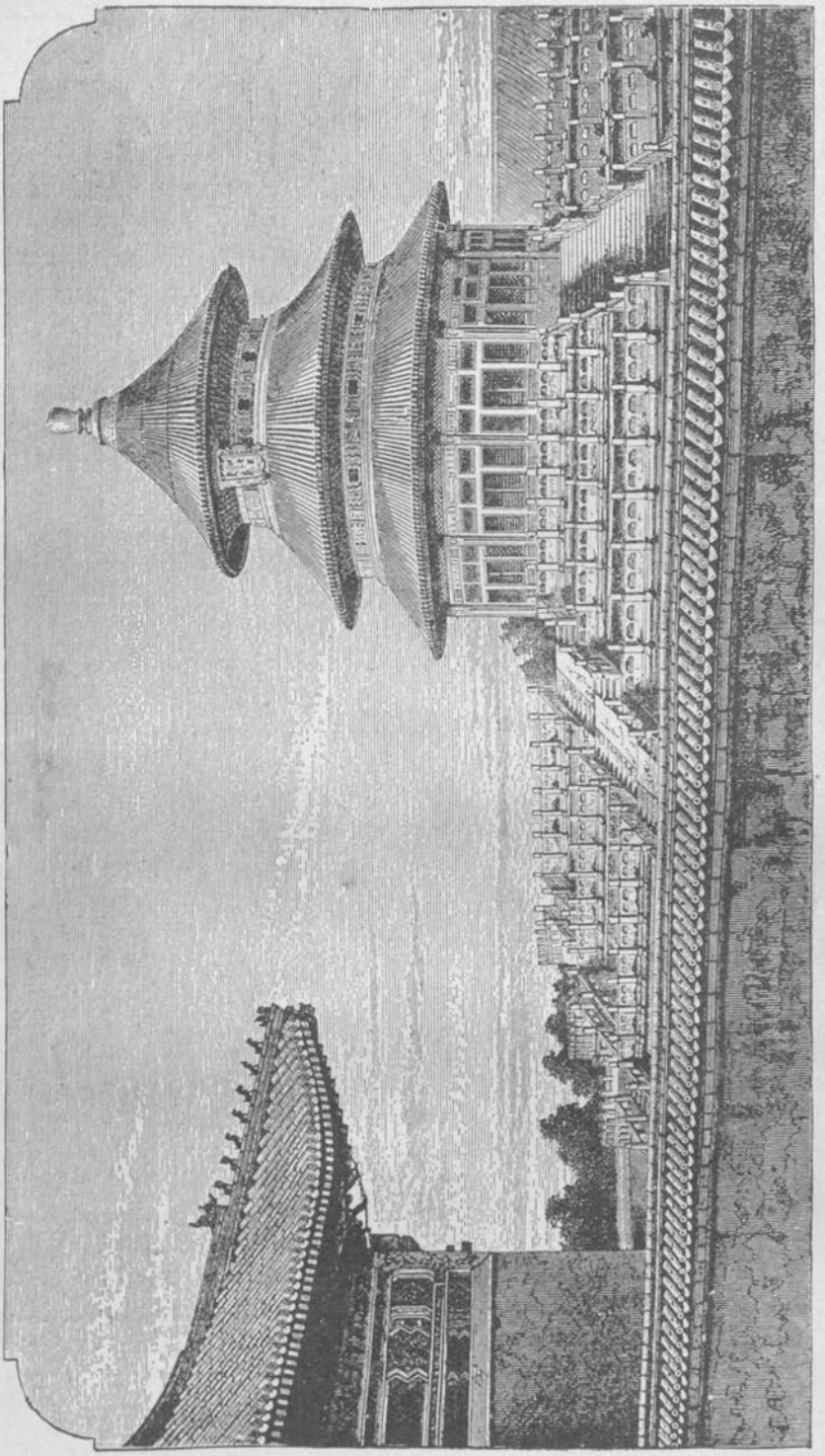
"The Chinese also can point out the scenes of battles where thousands fought and died; the situation of splendid courts; the tombs of monarchs; the abodes of historians, moralists, and poets, whose memory is dear to them, and which interest their hearts in the antiquities of their fathers. But what they look on with interest and pleasure, can certainly have few charms for a foreigner, who is excluded from all their families, and passed from Peking to Canton

in a boat, under military escort.[2] Still from this to deny that the country does not possess any of the charms of Europe, does not seem a fair conclusion. If the reality of things is to be judged of by the feelings of the inhabitants of a country, every region of the world, and every state of society, would in its turn assume the place of high superiority. Europe, which is the most scientific portion of the globe, is not yet free from selfish and narrow prejudices; and to a person placed on the Eastern verge of the Asiatic Continent, who hears little of the nations of Europe, but the distant rumor of their perpetual wars, with all their advantages, they appear still as rancorous against each other, as if they possessed no great principles of equity and justice to appeal to, or were too selfish and barbarous to do so.

"There are certainly not many things in which the Chinese are worthy of imitation: there is, however, one benevolent cause, which a Chinese would never think of opposing, but which has yet to struggle with much unreasonable opposition in modern Europe, viz., that of making education as general as possible, and giving to moral science a decided preference to physical science, in the education of youth; to honor virtue more than talent. It is painful to hear a smattering of astronomy and geography together with a little music, drawing, and dancing, which can be of very little use in the regulation of the heart and life, considered of great value, whilst instruction in relative and religious duties, on which depend the peace and happiness of families and of nations, is lightly esteemed. To utter a moral or religious sentiment anywhere but in the pulpit is esteemed perfectly insufferable. Every benevolent Englishman must wish to see the reasoning faculty more called into exercise, than it generally is amongst the poor of his own country, and to hear duty to parents, with a rational and religious self-control, quite as much honored in general conversation as those attainments and accomplishments, which may confer elegance on a dwelling and give grace to a person, but which have no influence on the springs of human action, morally considered, nor feed the sources of real heart-felt human bliss.

"The writer, however, means not to insinuate, that in morals

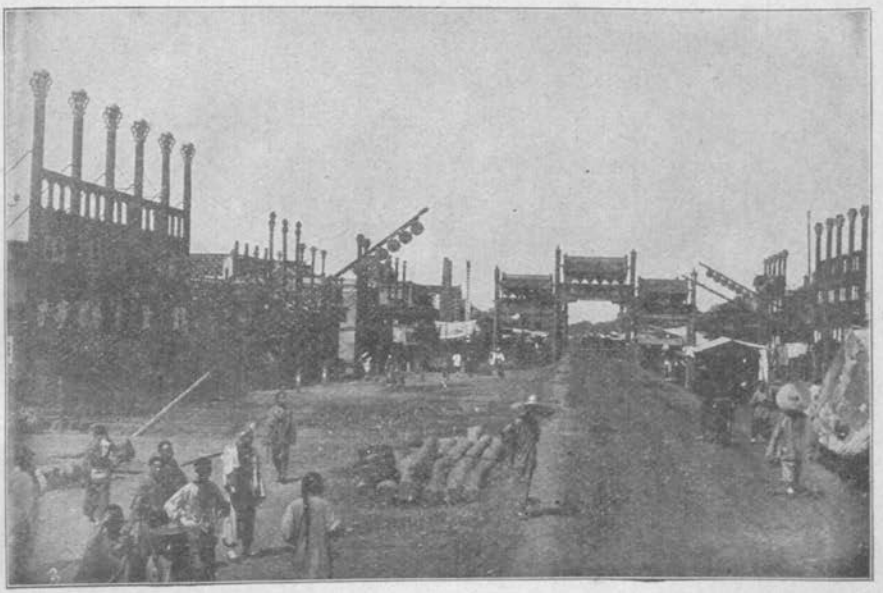
[2] This was in 1817.



TEMPLE OF HEAVEN NEAR PEKING. 333

we are inferior to the Chinese; he believes the fact to be very far the reverse. Their advantages indeed have not been equal to ours; and our public morals are still greatly below what our acknowledged standards require. As, '*Fas est ab hoste doceri,*' so probably in some things, nations denominated Christian, may yet learn from heathens. As Confucius taught, our dislike of a man's vices should never be carried to such a height as to make us blind to what is really good about him.

"The good traits in the Chinese character, amongst themselves, are mildness and urbanity; a wish to show that their conduct is



STREET SCENE IN PEKING. 5103

reasonable, and generally a willingness to yield to what appears so; docility; industry; subordination of juniors; respect for the aged, and for parents; acknowledging the claims of poor kindred: these are the virtues of public opinion, which, of course, are, in particular cases, often more show than reality. For on the other hand, the Chinese are specious, but insincere, jealous, envious, and distrustful to a high degree. There is amongst them a considerable prevalence of skepticism; of a Sadducean, and rather Atheistical spirit; and their conduct is very generally such as one would natu-

rally expect from a people whose minds feel not that sense of Divine Authority, nor that reverence for the Divine Majesty and Goodness, which in Sacred Scripture is denominated the 'Fear of God.' Conscience has few checks but the laws of the land; and a little frigid ratiocination, on the fitness and propriety of things, which is not generally found effectual to restrain, when the selfish and vicious propensities of our nature may be indulged with present impunity. The Chinese are generally selfish, cold-blooded, and inhumane.

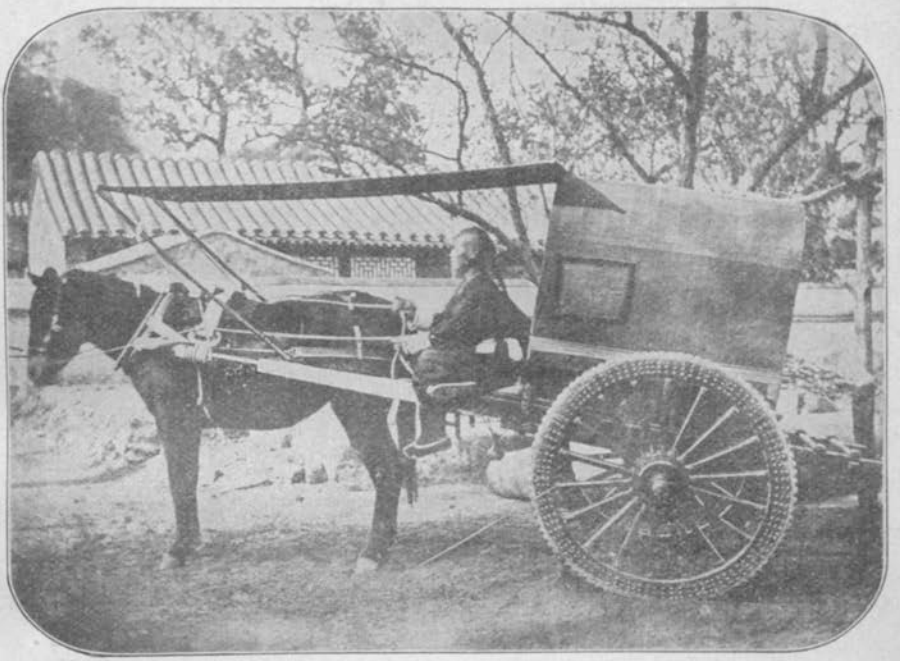
"Perhaps the behavior of no people amongst themselves and towards foreigners is exactly the same. With the Chinese it is exceedingly different. When interest or fear do not dictate a different course, they are to strangers, haughty, insolent, fraudulent and inhospitable. A merchant will flatter a foreign devil (as they express it), when he has something to gain from him; then he can be servile enough; particularly if he is not seen by his own countrymen; for the presence of a menial servant of his own nation will make him more on his guard in yielding his fancied superiority. Europeans are secluded from general intercourse with natives of different ranks; which affords great facilities to merchants and native domestics to combine and impose upon them, which they usually do. Few instances of gratitude or attachment have ever occurred on the part of servants to their European masters. The Chinese study to get the better of those with whom they have to contend, by bringing the other party into a dilemma, like the king in chess, who is reduced to checkmate; and they become apprehensive, when their opponents maintain calmness and an apparent indifference; they remember their own maxim, 'He that has reason on his side, need not talk loudly.'

"Love to one's own country is perfectly compatible with benevolent feelings to all mankind; and the prosperity of this nation, with the prosperity of that. It seems quite a mistake to think that attachment to one's own people is manifested by a violent dislike of others.

"Will the day ever come when the various tribes of men shall live together as brothers? When they shall not hurt, nor destroy each other any more? When truth and knowledge shall universally

prevail? Let us still cherish the pleasing hope, that so desirable a state of society will finally exist, and whilst cherishing this hope, every serious mind will readily join in the King of Israel's Prayer to the Almighty, 'O God let thy ways be known upon the Earth, and thy saving health amongst all nations.' "

So far Mr. Morrison; and we must bear in mind that he, as a missionary of the Church militant, is confessedly hostile to Chinese institutions, but he deems it advisable to learn from the enemy and to recognise their virtues. It would be interesting to contrast his



TYPICAL CHINESE TRAVELING CART. 5102

views with those of an equally fairminded Chinese scholar. We do not believe that any Asiatic would look upon the Christian nations as God-fearing, and if he did, he would presumably distinguish between their theories and practice, between their religious doctrines and their deeds, their professed principles and the policy which they actually pursue. Perhaps he, too, would come to the conclusion that the glaring contradiction in their character can be explained only as due to the general depravity of mankind.

GLIMPSES OF CHINESE HISTORY.

The history of China is distinguished by an uninterrupted continuity and antedates the oldest of the modern nations of Europe by more than three thousand years. It begins with a legendary period at the head of which in the mists of myth stands the founder of Chinese civilisation, Fuh Hi, whose reign is counted from 2852 to 2737 B. C.

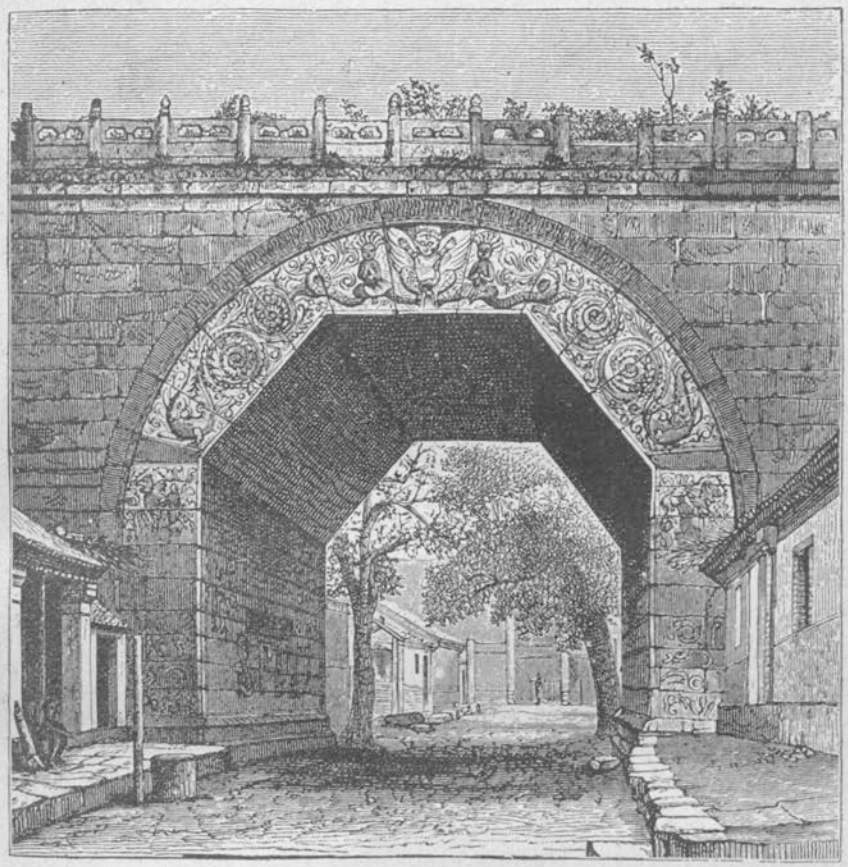
Among the first "Five Rulers," so styled, the one who is best known and, after Fuh Hi, most frequently referred to, is Huang Ti, the "Yellow Emperor." His reign begins with the year 2697 B. C. He is said to be the inventor of the wagon, and according to some traditions is a rival of Fuh Hi to the honor of being regarded as the father of Chinese civilisation. Most important, however, is the fact that the Chinese calendar based upon the hexagenary cycle begins under his reign.

The first dynasty, the Hsia dynasty, still legendary in all details, is headed by the great Yü, and, covering a space of over four centuries (2205-1766 B. C.), is succeeded by the Shang dynasty, also called the Yin dynasty, which ruled 1766-1122. With the Chou dynasty (1122-249) we begin to touch historical ground. The father of its founder is Si Peh, commonly called the "Chief of the West," and in history known by his posthumous title Wen Wang, which may be translated as "Literature King." He is praised as a pattern of, and a martyr to royal virtues, for his stern integrity gave offence to the debauched tyrant, Chou Hsin, the last emperor of the Yin dynasty. He was thrown into prison, and while there occupied himself in his enforced leisure with the mystic symbolism of the *Yih*, the Book of Changes. His brother, Chou Kung, (the Duke of Chou), and his son Fa accomplished his release by presenting a beautiful concubine and some horses to the tyrant who then allowed Wen Wang to return to his home on the condition that he should make war on the frontier tribes.

After Wen Wang's death, his son Fa, best known under his posthumous title "Wu Wang" (i. e., "war king"), guided by the wise counsel of his noble uncle, the Duke of Chou, assumed the leadership of the discontented nobles of the empire, crossed the

Huang Ho at the ford of Meng with an army, and overthrew the imperial forces in the plains of Mu. The tyrant burned himself in his palace, while the victorious Wu Wang became emperor.

The Chou dynasty governed almost nine centuries and was followed by the Ts'in dynasty (255-210 B. C.) which was of short duration. It reached its climax in Shi Huang Ti, a great conqueror,

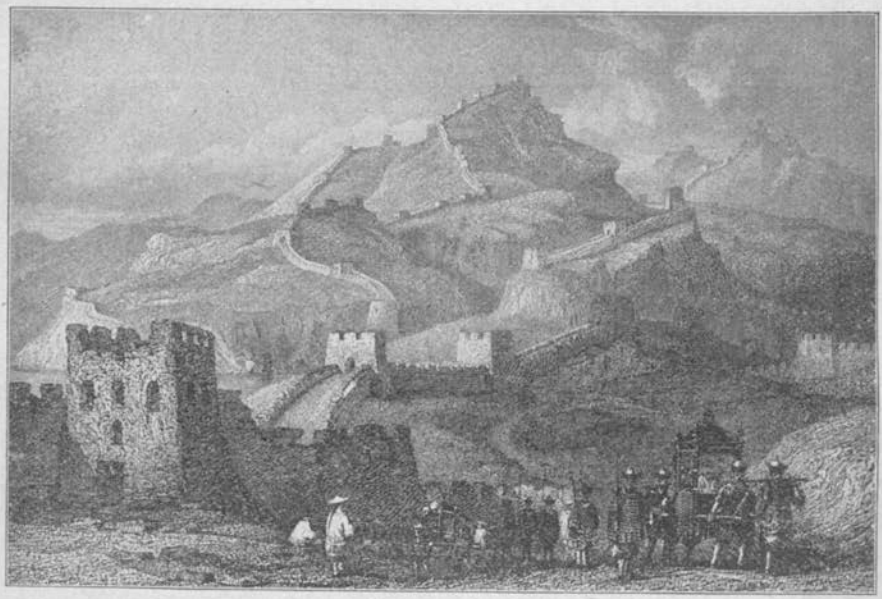


ARCHWAY IN THE GREAT WALL. 323

who, for the first time, in 221 B. C., united the whole of China under his scepter and assumed the title of "Emperor." All previous sovereigns had been satisfied to be called "Rulers." He governed from 237 until 210 and is known as a despiser of literature. He persecuted the literati and issued an edict that on penalty of death all the canonical books should be burned (213 B. C.). For the protection of the

country against the inroads of the Tartars, whose territory forms now a part of the Chinese empire, he had the Great Wall erected through his general Meng T'ien. This is a colossal work worthy to be compared to the pyramids of Gizeh. Though more than two thousand years old, it still stands as a monument to its builders.

A Chinese historian says that one-third of the population of the empire had to be pressed into service for the completion of the work, and more than 400,000 of the laborers died from maltreatment, over-exertion, and lack of food.



THE GREAT WALL. 342

General Meng T'ien is supposed to be the inventor of the writing-brush which replaced the cruder methods of scratching the letters on bamboo sticks with a knife. When the tyrant Shi Huang Ti died, Meng T'ien ended his life by suicide.

Tradition relates that the Great Wall was built by Shi Huang Ti as the result of a prophecy that his empire was endangered by Hu, which is the name of the Tartar tribes in the North. The prophecy was unexpectedly fulfilled to the letter through the ruin which befell his house when his second and unworthy son Hu Hai

usurped the throne. Fu Su, the rightful heir, died in banishment, but the usurper was soon murdered (in 207 B. C.) by Chao Kao, the ambitious eunuch who had helped him to ascend the throne.

The Ts'in dynasty was succeeded by the house of Han, whose first sovereign, Liu Pang, received universal recognition in 202 B. C.

It is not our intention to enumerate all the dynasties which have successively held the power in Cathay, but only to point out those figures among the sovereigns of the empire who are most frequently referred to in the history of Chinese civilisation. Therefore we will be brief.

HOME OF A WEALTHY CHINESE MERCHANT. 327

The Former Han dynasty reigned from 206 B. C. till 25 A. D. and was followed by the Later Han (25-221 A. D.), also called the Western Han because its capital Lo Yang was situated in the west.

To the third century belongs the epoch of the Three Kingdoms which are Minor Han, the Wei, and the Wu. The whole empire is reunited under the Western Ts'in (265-317 A. D.) and the Eastern Ts'in (317-420 A. D.), but China is again rent in twain by the division between the North and the South. Thereupon follow the Sui (589-618), the T'ang (618-907) and the Five Dynasties (907-

923; 923-936; 936-947; 947-951; 951-960) succeeded by the Sung (960-1127), the Southern Sung (1127-1278), the Yüan (1206-1341) and the Ming (1368-1628).

The Great Wall had been built in vain, for the Manchu, a warlike Tartar tribe, took possession of the country and have governed it to the present day.

In 1644 the Tartar army entered Peking and placed Shun Shih upon the throne, whose family adopted the name Tai Tsing, "the Great Pure Ones." Tsung Ching, the last emperor of the vanquished Ming fled, and after wandering about for some days in

KUNG YUEN, THE COURT OF EXAMINATIONS AT PEKING.[1]

misery is said to have committed suicide. But there were rumors afloat, which in times of political unrest used to recur again and again, that his descendants were still living in some sequestered place, and would some day make themselves known to reclaim the throne.

The Manchu forced upon the Chinese nation that peculiar hairdress, the queue on the shaven head, and the Tartar tunic, but they in their turn adopted rapidly the Chinese language and civilisation, and, let it be stated to their credit, furnished the nation with several

[1] This and the last two pictures are reproduced from Wells Williams's *Middle Kingdom*.

good rulers, among whom, however, Kang-Hi (1661-1722) stands foremost as a man of genius and a ruler who deserves to be ranked with Charlemagne and Frederick the Great.

The three most important epochs are the Han, the T'ang and the Sung dynasties.

Under the Han the national, social and religious institutions have been molded and received their typically Chinese form. The founder of the Han is credited with having introduced the plan of competitive examinations for office, a kind of civil service regulation which is still in use; the old classical books were recovered, re-edited, and commentated upon; commerce was established even with distant countries, and for the first time the country enjoyed a high degree of prosperity.

Dr. Wilhelm Grube, the sinologist of Berlin, characterises this period tersely in these words: "At that time classical antiquity rose again as a phenix from the ashes of the terrible burning of the books, and the flames intended to destroy them now surrounded them with the aureole of martyrdom. No wonder that the venerable literary monuments of yore henceforth became as it were a national sanctuary and were regarded forever as ideal prototypes."

The T'ang dynasty marks the golden age of Chinese literature: it produced China's greatest poets, Li Pai, Tu Mu, and Pai Lu T'ien.

Under the Sung dynasty philosophy reached its climax in the illustrious Choû T'ze and Chu Hsi. The renown of K'ang Hi's reign was of a quite modern type, for he favored besides practical morality the introduction of Western sciences.

CHINA'S NATIONAL NOVEL.

The period of the Three Kingdoms, which with its feudal institutions greatly resembles our Middle Ages, gave rise to one of the most popular novels in China entitled "The Story of the Three Kingdoms," taking the place which the Homeric epics held in Greece; and we here present a number of illustrations of its main characters reproduced from a popular Chinese edition.

The most famous scene and the basis upon which the whole

cycle of romantic events is founded, is the oath by which three heroes pledge their loyalty to the Han dynasty and to each other.

A tall man, measuring seven feet[1] five inches in height, stood reading an official poster, in which the government issued a call for volunteers to fight the rebels of the Yellow Cap. His name was Liu Pei and his appellative Hsüan Teh. He was poor, but being born of the imperial family of Han, he became emperor in the course of events and as such assumed the name Chao Lieh Ti.

He read the placard and sighed; and as he sadly turned away a loud voice behind him called out, "Why do you sigh?" Hsüan Teh turned back and saw a man eight feet tall at his side. He had the head and round eyes of a panther, a mouth like a swallow's bill, and bristles like a tiger. His voice was like the rumbling of thunder and his strength like that of a race horse.[2] Hsüan Teh asked his interlocutor's name, and he answered, "I am Chang Fei and my appellative is Yi Teh. I am a butcher and a wine merchant and possess some real estate in the province of Choh Chün. I am seeking the friendship of brave men and noticed that you were reading the poster. But why do you sigh?" Then Hsüan Teh told his story: "Though I have to earn a living by braiding mats and sandals of straw, I belong to the Han family and grieve at its decay."

The two men together went to an inn, and while they were discussing over a glass of wine the advisability of going to war, a third man of gigantic stature entered, wheeling a barrow. "He stood nine feet three inches high and had a beard two feet long. His face was brown like dates, his lips were like cinnabar, his eyes the eyes of the red phenix, and his bushy brows seemed to invite silk worms to nestle there. Stern and lofty was his countenance and his bearing awful and menacing." He joined their conference, and introduced himself as Kwan Yü, his appellative being Chang Sheng which, however, he changed to Yün Ch'ang. He had slain the tyrant of his native country and was now a refugee without

[1] The Chinese foot is somewhat smaller than the English measure of the same name.

[2] These are typical Chinese similes for the characteristics of a warlike man.

a home. He too sympathised with the tottering Han, and so the three men agreed in their patriotic convictions.

In their enthusiasm for the common cause the three men went to the orchard of Chang Fei where the peaches were in blossom. There they sacrificed a white horse to Heaven and a black cow to Earth and made a covenant for life and death, in which they pledged their allegiance to the legitimate dynasty, and swore that in all dan-

HSÜAN TEH.
The hero of the story. The eldest of the Three Covenant Brethren, afterwards king of Shuh.

KWAN YUN CH'ANG.
The second of the Covenant Brethren, now worshiped as Kwan Ti.

gers they would be faithful to each other unto the end. They exclaimed: "Liu Pei, Kwan Yü, and Ch'ang Fei, though of different families, yet as we have joined in brotherhood with heart and strength to succor distress and support the weak, to show loyalty to the Kingdom, and to secure peace to the common people, care not to have been born at the same time, we would only that we might

die together. May Imperial Heaven and Royal Mother Earth search truly our hearts, and him who proves traitor to the vow or forgets this grace may Heaven and men combine to slay."

Then Hsüan Teh was greeted by his fellow covenanters as their elder brother, and all three went into the presence of his aged mother prostrating themselves before her on the ground, a typical Chinese act of filial piety. The offerings made at the sacrifice, consisting of money, gold and silver paper, were distributed among the villagers, of whom three hundred of the bravest men joined them in their expedition. A wealthy horse trader gave them in addition 500 ounces of silver and gold as well as a thousand pounds of steel and iron besides fifty war horses, and they began at once to manufacture arms for their little company.

The legitimate ruler, the son of Ling Ti, had ascended the throne as a child, and he remained a weakling in the hands of his courtiers. Once when he had assembled the dignitaries of the empire in audience, a storm suddenly swept through the palace bearing away part of the hall and exhibiting under the roof an immense snake. Very soon afterwards an earthquake frightened the people, and a Taoist magician Ch'ang Chio organised the rebellion of the Yellow Caps.

Kwan Yü makes his debut in the imperial armies in a fight with Hua Hsiung, the rebel hero, which is most vividly described. The champion, Hua Hsiung, was vaunting in front of the army, and the princes were deliberating in their tent whom they should send against him. He had just slain two bold heroes opposed to him, and their hearts sank with misgiving. The general, Shao, said, "Alas, my chief generals, Yen Liang and Wen Chou, have not yet come. If we only had a man here, we need not fear Hua Hsiung." Before he had finished speaking, from the step which led into the tent a loud voice called out, "I will go, will cut off Hua Hsiung's head and present it before your tent." They all looked at him and saw a man who stood nine feet in height, with a beard two feet long. His face was like brown dates and his lips like cinnabar, with eyes like the red phenix, and his bushy brows seemed to invite silkworms to nestle there. Stern and lofty was his countenance, and his bear-

ing awful and menacing. His voice was like the peal of a great bell.[3]

While the stranger stood before the tent, Shao asked: "Who is this?" Kung Sun Tsan said, "This is Liu Hsüan Teh's brother, Kwan Yü." Shao asked, "What rank does he hold?" Tsan replied, "He follows Hsüan Teh as a mounted bowman."

Then Yüan Shu cried angrily from the tent, "Do you wish to

CHANG FEI.
The youngest of the Covenant Brethren, a brave reckless warrior.

CHU KO LIANG.
The Moltke-Bismarck of Hsüen Teh, revered as the model of loyalty.

flaunt our princes with the want of a general? How is it that a common bowman dares to trifle in this presence?" But Ts'ao Ts'ao hurriedly stopped him saying: "He must be a brave man to speak so boldly, and methinks you would do well to try him. If he does not succeed it will be time enough to rebuke him."

"But," Yüan Shao objected, "if we send a mere bowman to fight, Hua Hsiung will laugh at us."

[3] Note here the repetition of the description of our hero, a feature of the narrative which is also quite common in Homer.

Ts'ao Ts'ao replied, "This man's appearance and bearing are uncommon. How should Hua Hsiung know he is only a bowman?"

"If I do not conquer let me be beheaded myself," said Kwan Yü.

Upon this, Ts'ao Ts'ao heated a cup of wine to give him as he mounted his horse. "Pour out the wine," said Kwan Yü, "I go before I drink and shall be back directly."

SUN CHIEN
A baron who made himself king of the kingdom of Wu.

TS'AO TS'AO.
In history a man of strength and character, who in the story, however, plays the part of the villain.

Kwan Yü left the tent, took his sword, flew on to his horse, and the princes heard without the gate the thundering sound of drums and the clamorous shouts rising, as though the heaven was moved, as though the earth had fallen in; it was like the shaking of lofty peaks and downfall of mountains. They all trembled with alarm, but before they could inquire what had happened, the tinkling

bells jingled as the horse came back into the ranks, and Yün Ch'ang appeared with the head of Hua Hsiung and threw it on the ground. And his wine was still warm. He had done it in the time which it took the cup of wine, poured out before he started, to be cool enough to drink.[4]

After the suppression of the rebellion, a new danger arose in Ts'ao Ts'ao, hitherto a prominent councilor of the emperor, who usurped the power of the government. He is the villain of the story and is represented as a crafty intriguer who made himself the king of Wei. He proposes to suppress the Covenant Brethren and actually succeeds in having Kwan Yün Ch'ang slain. He himself, however, finally dies falling a victim to his suspicion of the honesty of the skilful surgeon Hua T'o.

Dr. Hua T'o is an interesting character, a kind of Chinese Æsculapius, who according to the legend employed anesthetics long before their official introduction into European medicine. The story relates that Ts'ao Ts'ao had been struck on the head by the spirit of a pear tree when he attempted to chop the tree down. Suffering agonies from the blow, an officer of his staff recommended to him the famous physician, saying, "Dr. Hua is a mighty skilful physician, and such a one as he is not often to be found. His administration of drugs, and his use of acupuncture and counter-irritants are always followed by the speedy recovery of the patient. If the sick man is suffering from some internal complaint and medicines produce no satisfactory result, then Dr. Hua will administer a dose of hashish, under the influence of which the patient becomes as if he were intoxicated with wine. He now takes a sharp knife and opens the abdomen, proceeding to wash the patient's viscera with medicinal liquids, but without causing him the slightest pain. The washing finished he sews up the wound with medicated thread and puts over it a plaster, and by the end of a month or twenty days the place has healed up. Such is his extraordinary skill."

Without entering into accounts of the supernatural skill of the doctor, we will only state that he was called into the presence of

[4] This passage is taken almost literally from the novel according to the translation of Rev. Geo. T. Candlin in *Chinese Fiction*, pp. 24, 26. Chicago: The Open Court Publishing Co., 1898.

Ts'ao Ts'ao and diagnosing his case, said: "The pain in your Highness's head arises from some wind, and the seat of the disease is the brain, where the wind is collected, unable to get out. Drugs are of no avail in your present condition, for which there is but one remedy. You must first swallow a dose of hashish, and then with a sharp axe I will split open the back of your head and let the wind out. Thus the disease will be exterminated."

華陀

HUA T'O.
The famous surgeon.

貂蟬

TIAO CH'AN.
The beautiful slave-girl.

Ts'ao Ts'ao flew into a great rage, and declared that it was a plot aimed at his life; to which Dr. Hua replied, "Has not your Highness heard of Kwan Yü's wound in the right shoulder? I scraped the bone and removed the poison for him without a single sign of fear on his part. Your Highness's disease is but a trifling affair; why, then, so much suspicion?"

"You may scrape a sore shoulder-bone," said Ts'ao Ts'ao,

"without much risk; but to split open my skull is quite another matter. It strikes me now that you are here simply to avenge your friend Kwan Yü upon this opportunity." He thereupon gave orders that the doctor should be seized and cast into prison.

There the unfortunate surgeon soon afterwards died, but before very long Ts'ao Ts'ao himself succumbed to his illness. His son Ts'ao P'ei succeeded him on the throne of Wei and then forced the weak emperor to abdicate in his favor.

This was the time for Hsüan Teh to come to the front. He now claimed the empire as a descendant of the house of Han and held his own as long as he had at his side Chu Ko Liang, the ablest strategist and diplomat of the age, a Moltke and Bismarck in one person. This statesman was the main support of the emperor, but when he died, the empire was lost.

Under the rule of the child-emperor the general Tung Cho had for some time been omnipotent, but he misused his power in the most outrageous way, torturing and executing the worthiest persons while he himself was banqueting with the horror-stricken magistrates of the government. Then a beautiful slave girl of Wang Yün named Tiao Ch'an devised a plan to rid the empire of the monster. She entered the house of the bloodthirsty general and by her artful behavior excited the passion of both son and father. Her intrigue succeeded, and General Tung Cho fell a victim to his son's jealousy.

The story is full of thrilling episodes and extends over a period of seventy-nine years. It relates the tragic end of the house of Han and the division of the empire into the three kingdoms of Wei in the north, Wu in the east, and Shuh in the west. After the death of Hsüan Teh, his son ascended the throne, but he was too weak to assert himself and finally succumbed to Ts'ao Mao, king of Wei, the grandson of Ts'ao Ts'ao, who again united the three kingdoms and established the Wei dynasty.

The author of the "Three Kingdoms" is Lo Kuan Chung, but nothing is known of him, and his name is but an empty word. The story itself takes the place of a national epic, for all its characters are living presences in the imagination of the people. Kwan Yün Ch'ang has become identified with popular Chinese deities. He is

worshiped as the god of war, Kwan Ti, but is invoked by all people in any of the different affairs of life, and there is no town or village but possesses a temple in his honor. Chu Ko Liang, the great statesman and general, is still considered the model of loyalty, and his name has become an emblem of faithful performance of duty in office.

Professor Giles says: "If a vote were taken among the people of China as to the greatest among their countless novels, the 'Story of the Three Kingdoms' would indubitably come out first,"

A MANDARIN'S HOUSEHOLD. 326

and the Rev. George T. Candlin in his *Chinese Fiction* speaks of its author Lo Kwan Chung in these terms: "This writer is great. He loves his characters, they are living and distinct, each has his individuality and separate portraiture: Ts'ao Ts'ao, subtle, treacherous; Kwan Yün Ch'ang, brave, generous; Ch'ang Fei, rash, coarse, but true; Hsüan Teh, thoughtful, kingly. They are men; loving, hating, striving, boastful, magnanimous, often doing generous deeds, always their hearts throbbing with strong human passion. Then, how he has contrived to image all the life and all the manners of the

age! How fond he is of incidents and genealogies, and with what loving tenderness of reiterated mention he dwells on this and on that! Hsia Hou Tun swallowing his own eyes, Yu Chi's priest-craft, Hua To's magic in surgery, Kung Min's harp, Yun Ch'ang's sword, Lu Pu's spear, and the famous horse, Red Hare, that 'would go a thousand *li* in a day and cross water and mount hills as though on even ground.' "

SOCIAL CONDITIONS.

China differs widely in its habits, history, language, literature, tradition, and religion from any one of the European races in the

A MANDARIN'S BANQUET. 328

Old World as well as in America and Australia. The contrast between rich and poor, scholarly and illiterate, the powerful and the wretched, is mild in Europe and even more so in America when compared to the social differences of China. Yet even the common people have a high regard for culture, and China is governed by an intellectual aristocracy called the mandarins, that have to pass very severe state examinations and must first of all be scholars or *literati*.

It may be a mistake, but it is none the less a fact, that governors and generals must prove to the Commission of Examinations, not that they are familiar with civics or warfare, but that they know the classics, write a good style and can compose poetry.

The large masses of the population are very poor, and there are

ENTRANCE TO THE ESTATE OF A WEALTHY MANDARIN. 5125

The characters of the inscription on top read "filial piety" and "chastity."

everywhere innumerable individuals who are almost constantly on the point of starvation. This is a condition produced by the lack of system prevailing in China, for there are no high roads in the country, no means of an easy exchange of commodities, no good

money of intrinsic value, etc. The hungry proletarians do not know how to seek relief from their troubles, and so they band themselves together in secret societies whose avowed aim consists in the restitution of the good old times as they are supposed to have been under the Ming dynasty.

While the standard of morality is comparatively high, while there is a great respect for learning, for authority, for ideals of all noble ambitions, education is not so much low as one-sided. Knowledge of natural forces or of any practical kind is almost absolutely absent, and the study of the literature of ancient China, the only knowledge that is deemed worthy and great, costs much time and renders mandarins frequently unfit for practical business.

The religions of China are not lacking in noble aspirations and might have become factors for good. But the uncritical state of mind which is produced by a one-sided education—it is not a lack of education but rather an over-education—renders the Chinese extremely superstitious, so as to make Buddhist and Taoist priests vie in their efforts to promote the general credulity. The literati as a rule are simply followers of Confucius, whose doctrines are a system of morality based upon the principle of authority, otherwise neither affirming nor denying any religious truths as to God, the soul, and an after life.

THE THREE RECOGNISED RELIGIONS.

Kircher's large work on China contains a picture which excellently represents the religious conditions of the Celestial Empire. It has been copied from a Chinese drawing which is not at our disposal, but must have been made more than two centuries ago, viz., before the appearance of Kircher's book.

We see here, seated in the heaven, the three great teachers, recognised as the highest authorities of truth: Buddha in the center, Confucius at his right, and Lao Tze at his left. Confucianism is the recognised State religion, if religion it can be called. Taoism, represented by Lao Tze, is the indigenous faith of China, while Buddhism is the hope for salvation, a doctrine that has been brought to the country by Indian missionaries.

THE THREE GREAT TEACHERS OF CHINA.

The dragon, the symbol of heaven, representing divine power and authority, stands in the center of the picture (F). It is the coat of arms of the government, and it here carries on its back the shell of the tortoise, which is mysteriously connected in the old traditions of China with the invention of writing. The dragon seems to address Confucius, and if this attitude is intentional it can only mean that it communicates to the sage the mysteries of the *Yih King*, the Book of Changes.

Above Confucius we see three sages (D, D, D,): above Lao Tze a crowned hero (E), holding in his hand a sword and dressed in a coat of mail. The former seem to represent the great authorities of the Confucian school, Wen Wang, Wu Wang, and Chou Kung (the duke of Chou); the military divinity must be Kwan Ti, the god of war.

Underneath Confucius we have a general and a soldier (G, G,) as personifications of the government, representing the mailed fist of Chinese paternalism.

Underneath Lao Tze there are his disciples Chwang Tze, Lieh Fuh Tze, and Liu Ngan, the great Taoist philosophers (H).

At the bottom of the picture we see lower divinities rising from the waves of the sea. One of them, on the left-hand side (L), offers up a gem; another one, the ruler of the deep (I) carries a trident, while the middle figure in the group, on the right (K) is the nâga-râja, producing from the bottom of the ocean the Avatamsaka Books and behind him is an attendant (M).

While in Europe and America every one is expected to have one religion only, in China a man may follow Confucius, have faith in Buddha, and believe in Lao Tze at the same time.

Japan is in this respect like China, only that Taoism is replaced by Shintoism, and the latter, a kind of nature-cult combined with idealised patriotism, is the State religion. Every family takes part in the several Shinto festivals, private as well as public. In school-life Confucius is revered, and in both countries, China and Japan, there is scarcely a house which has not a Buddhist shrine for the satisfaction of the deeper yearnings of the soul.

There is a universality in this religious system which it is difficult for us to understand, but is after all quite natural.

CHRISTIAN MISSIONS.

The Western foreigners with their practical science might have come to the rescue of the Chinese, and for a while it seemed as if they would become the leaven that should leaven the dough of this stagnant civilisation. Adam Schaal, a German Jesuit, gained the ear of Shun Chih, and Kang Hi, the glorious son of the latter, introduced many important reforms at the instigation of Father Ricci and others. But an unlucky star rose over the Jesuit missions. Jealousies between the Dominicans and the Jesuits led to quarrels on subjects concerning the Jesuit policy of yielding to the Chinese the right to regulate their mundane affairs according to their own notions. The Jesuits did not condemn Confucius as a pagan and infidel but suffered him to be regarded as a great moral teacher. They further translated the word God according to the ancient Chinese fashion by "Shang Ti," "the Lord on High," thus indicating that the ancient Chinese authorities had not been absolutely bare of divine grace. The pope decided against the Jesuits, but the Dominicans had little reason to enjoy their victory, for the Chinese authorities, little relishing the Dominican spirit, proscribed Christianity and drove even the Jesuit converts into exile.

Among the Protestant missionaries we must mention Gutzlaff, a native Pomeranian, as especially successful. He was not an educated man, not a scholar, and scarcely a European. His books betray a gross ignorance in many respects but show a great zeal for the cause of Christianity. In spite of his shortcomings he must have been a remarkable man, a missionary genius, for the traces of his activity can be recognised in the Tai Ping rebellion. He certainly must have understood how to render Christianity palatable to the Chinese. If we can trust the reports of MM. Callery and Yvan he was a Chinese half-breed, and thus Christianity naturally assumed in him a Chinese character.

Dwelling on the similarity of language used by the Christian

CHRISTIAN MISSIONS ON THE YANGTZE RIVER. 316

Tai Ping rebels and Gutzlaff's sermons, this remarkable missionary is thus characterised by MM. Callery and Yvan:

"M. Gutzlaff had the art of inspiring the Chinese people with the greatest confidence. He was of a middle stature, and tolerably stout; his prominent eyes sparkled beneath thick lashes, which were overshadowed by long black and bushy eye-brows. His face, with features the reverse of angular, and its light olive complexion, seemed to belong to that variety of the human race which we call the Mongol. In his Chinese dress, he was so exactly like a native, that he could have gone through the streets of the walled city of Canton without being recognised.

"One evening, during our stay in China, we spoke of him to the mandarin Pan-se-tchèn, who was much attached to him, and one of us expressed his astonishment at finding in a European the characteristics of the Chinese race. The mandarin quietly replied:

" 'Nothing can be more natural. Gutzlaff's father was a native of the Fo-Kien settled in Germany.'

"This fact appears to us so extraordinary, that we should hesitate to relate it if Pan had not assured us that M. Gutzlaff himself was his authority.

"At all events, whether his origin was Chinese or not, M. Gutzlaff perfectly knew how to adapt himself to the ideas of a people who are at once sensual and mystical. He founded in China a sort of secret society called the "Chinese Union," the object of which was the conversion of the Chinese to Christianity by the Chinese themselves."

The Chinese are not naturally averse to Christianity. If either the Jesuit fathers or men like Gutzlaff had had their way, China might by this time have become in the former case Roman Catholic, in the latter Protestant Christian. Christianity in China has become entangled with politics, and the Christian religion is regarded by the Chinese as the religion of the red-haired devils, the barbarians, the immoral foreigners who import opium and ridicule the most sacred traditions of the nation. Christianity as commonly presented to the Chinese is not the Christianity of Jesus, but Western Christianity of some sort or other, and to all outer appearance

the rupture with Chinese tradition is more important than the morality of the Christian faith. A great number of Western missionaries seem to think that they must change the Chinese into Europeans, otherwise their conversion would not be complete, and thus they fail in their efforts toward Christianising the country. As an instance of the wrong methods of missionarising I quote a passage from the Rev. Hampden C. DuBose's book *The Dragon, Image, and Demon*, where he describes the Chinese institution of preserving the family traditions in ancestral halls, forming sacred centers for family life, and though family traditions are sacred to us, our Christian mis-

PROCESSION OF LADIES TO THEIR ANCESTRAL HALL. 321

sionaries proposed to destroy them as pagan in China and request converts to renounce them. DuBose says (pp. 81 ff.):

"These buildings are not so conspicuous as the idol temples, but they are very numerous, as any family or clan may have its temple, generally marked by the funeral cedar. Here the 'spirit tablets' of departed forefathers are kept, 'containing the simple legend of the two ancestral names carved on a board,' and 'to the child the family tablet is a reality, the abode of a personal being who exerts an influence over him that cannot be avoided, and is far more to him as an individual than any of the popular gods. The gods are to be

feared and their wrath deprecated, but ancestors represent love, care, and kindly interest.' If the clan do not own an ancestral hall, there is 'in every household a shrine, a tablet, an oratory, or a domestic temple,' according to the position of the family. It is a grand and solemn occasion when all the males of a tribe in their dress robes gather at the temple, perhaps a great 'country seat,' of the dead, and the patriarch of the line, as a chief priest of the family, offers sacrifice.

"In these halls the genealogical tables are kept, and many of the Chinese can trace their ancestry to ten, twenty, thirty, and sometimes even to sixty generations. These registers are kept with great care, and may be considered reliable.

"Much property is entailed upon these ancestral halls to keep up the worship, but as this expense is not great, all the family have shares in the joint capital, and the head of the clan sometimes comes in for a good living. At baptism converts to the Christian faith renounce their claim to a share in this family estate because of its idolatrous connections.

" 'Should a man become a Christian and repudiate ancestral worship, all his ancestors would by that act be consigned to a state of perpetual beggary. Imagine, too, the moral courage required for an only or the eldest son to become a Christian, and call down upon himself the anathemas not only of his own family and friends, but of the spirits of all his ancestors.'

"When we preach against this form of paganism it seems as heathenish to the Chinese, as if at home we taught a child to disobey his father and despise his mother. 'It forms one of the subtlest phases of idolatry—essentially evil with the guise of goodness—ever established among men.' "

If Christian missionaries cannot find a way in which they can make it possible for converts to continue to honor their ancestors, if they are bent on destroying everything properly Chinese and attempt to change their converts into imitations of European culture and habit, they do not deserve success and we cannot blame the Chinese Government for regarding them as a public nuisance.

The author is not opposed to missions, nor does he believe that

all the missionaries of China are guilty of the errors here censured. He knows several missionaries and cherishes the highest respect for them. He has corresponded with some of them, who he believes are a credit to their country and to the faith which they promulgate. The fact remains nevertheless that there are great numbers of missionaries who are not moved by the right spirit and among them those who are pious Christians, yet lacking in tact, lacking in education, lacking in wisdom, who exercise perhaps the most injurious influence and hurt both the cause of their religion and of the country whence they come.

The missionary problem is perhaps the gravest complication in China, but the hatred of the Chinese is not directed against Christianity as such but against the religion of the Western foreigners.* It is true there are passages in the New Testament that are extremely offensive to the Chinese, for instance Luke xiv. 26:

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

A broad interpretation of these words might surmount the difficulty, but Christianity as commonly preached to the Chinese implies a rupture with their most sacred traditions, an abandonment of ancestor worship, i. e., the established forms in which family traditions are kept up. It further implies a contempt for Confucius and the institutions of the sages of yore together with the national character of the Chinese. Thus, only the lowest dregs of the nation are converted and most of them for sinister purposes. Sometimes these converts are criminals who thereby seek to shield themselves against the severity of the law; for as many missionaries in pious innocence accept the statements of their converts in good faith, it happens that burglars and thieves are baptised and then protected by the interference of European consuls against the prosecution of the Chinese authorities which is ingeniously assumed to be instituted on account of their faith.

WESTERN INSOLENCE.

In addition to the missionary problem there is the commercial problem which serves to render the social conditions still more intolerable to the poor. The Western trader is exempt from Chinese jurisdiction, and although this is a necessity both in the interest of Western residents and in consideration of the barbaric methods of punishment as well as the summary ways of dispensing justice in China, it increases the hatred of foreigners in a high degree. Think of it: a Chinaman cannot defraud a foreigner without being severely punished; but if a Chinaman be cheated by a European or perhaps an American trader, he has no redress whatever. The wronged Chinaman can go to the ambassador or minister of the nation to whom the man who beat him or cheated him, belongs, but the ambassador has been sent to protect his countrymen, not to sit in court over them and punish them. He is apt to hear and accept the statement of his countryman and cares very little whether or not the plaintiff goes away satisfied.

The Chinese are upon the whole very reliable in business; even the coolie laborer keeps his word, and Chinese merchants stick to their contract though it may be merely oral, even when by an unforeseen change of circumstances they should be the losers.

Maltreatment of the Chinese at the hands of Europeans is very common. A captain who in a German port had whipped a Chinese deckhand so mercilessly that the latter tore himself loose, and jumping over board drowned himself, declared before court that Chinese hands must receive the barbarous punishments to which they are accustomed in China, otherwise they would have no respect for their superiors. No investigation would be held if similar accidents or deaths on account of cruel treatment occurred in Chinese waters. A young bank employee whom the writer met in traveling endorsed these views most emphatically. He said: "If a Chinaman does not at once make room for me in the street I would strike him with my cane in the face." "And that goes unpunished?" I ventured to ask him. "Should I break his nose or kill him, the worst that can happen would be that he or his people would make

A CHINESE COURT SCENE. 320

It is not an unusual occurrence that the sons of criminals beg the judge to be allowed to take upon themselves the punishment that is to be inflicted upon their fathers.

STREET OF THE FOREIGN AMBASSADORS AT PEKING. 315

complaints to the Consul, who might impose the fine of a dollar for misdemeanor, but I could always prove that I had just cause to beat him."

The Chinese are possessed of extraordinary patience, but if their patience is exhausted, their rage knows no limits. The indignation of the Chinese against foreigners has been smouldering for a long time and the ambassadors at Peking received many warnings, but they could not believe that the meek Pekingese would ever dare to attack them.

Under such conditions it is all but impossible that the Chinese people should have any respect, let alone love or admiration, for Western civilisation; and yet on the other hand it is quite natural that a great rebellion should break out which was at the same time a national Chinese reaction against the Tartar tyrants and a Christian movement such as was the Tai Ping rebellion.

THE TAI PING REBELLION.

The rebellion in China, which broke out in 1850 and was finally suppressed in 1864 by General Gordon, was the product of all the factors that oppose the present Chinese Government. It was national Chinese as opposed to the Tartar usurpers; it was Christian, but it was a Chinese Christianity after the fashion of Gutzlaff, not dressed in European broadcloth, and using the terms of the Protestant translation of the New Testament. There were several leaders at the head of the movement, but two were of special prominence, Tien Teh (Heavenly Virtue), a person who claimed to be a descendant of the ancient Ming dynasty, and Hung Hsiu Ch'üan, a Christian who called himself Tien Wang, or Heavenly King. The former was nominally the emperor-elect of the rebels, but he seems to have been a mere figure-head, and after his death the latter, the real soul of the rebellion, became the acknowledged head of all.

The Tai Ping rebellion might have succeeded had not the English Government, trying to ingratiate itself with the Chinese authorities, offered their best general to help them to suppress the Tai Ping. The fact seems strange at first sight that a Christian nation should suppress a Christian movement in China with bayonets and

guns; but we must bear in mind that the Christianity of the Tai Ping rebels, not being the Europeanised Christianity of the English missionaries, was regarded as spurious, and thus the English government cherished grave doubts as to the advantages which she would reap if in the place of the hated Tartar dynasty the Chinese would be governed by a Christian, but none the less a Chinese ruler. An indigenous dynasty would probably pursue a policy that would be more hostile to foreign traders than the Tartar dynasty was, who

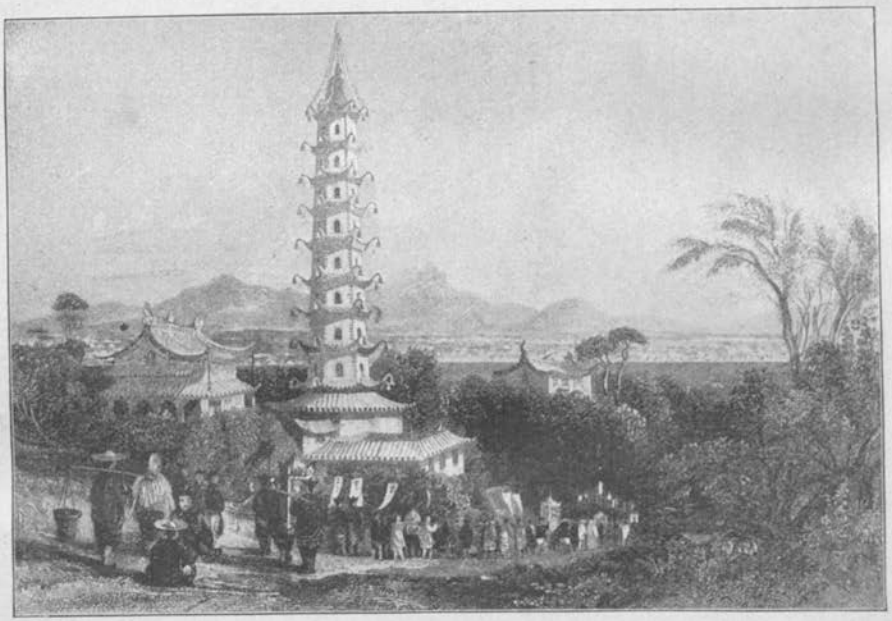
天德

TIEN TEH, THE PRETENDER OF THE TAI PING REBELLION. 329

on this occasion might be taught how useful to them an English alliance would be. On the other hand, Christian China would have a claim to considerations such as no one thinks of granting the old pagan China.

Sir George Bonham visited the rebels and gave an account of their character which seems to have had much weight with the British Government. He says:

"I found the insurgents had established a kind of government at Nankin, consisting, in the first place, of Taeping, the Sovereign Ruler, who is supposed by the believers of the new sect (if such do really exist) to hold the position or rank, either spiritually or in a corporeal sense, of younger brother of Our Saviour. There was little attempt at mystery as to Taeping's origin on the part of the insurgents,—it was admitted by several parties that he was a literary graduate of Canton province, who, being disappointed in his literary



PORCELAIN TOWER AT NANKING.* 344

honors, took to what the Chinese are in the habit of calling 'strange doctrine,' that is, he studied the missionary tracts, copies of which were procured, there can be little doubt, from the late Dr. Gutzlaff's Union. Taeping and his small nucleus of adherents then embarked in this insurrection, and, after three years' perseverance and general success, they ended by capturing Na[illegible]kin and Chin-Keang, where we found them now in full force. Under this Sovereign Ruler are the five princes above alluded to, first and second ministers, and a

*The famous tower, commonly counted among the seven wonders of the world, was destroyed by the Tai Ping Rebels who saw in it a monument of idolatry and regarded it as an abomination in the eyes of God.

host of so-called mandarins—most of whom are Cantonese. I should not estimate their force of real fighting men at less than 25,000; though I believe that of the original number who started from Kouang-Si, not more than 7000 are now with Taeping."

Sir George Bonham translates also the answer which the leader of the Tai Ping rebels gives to the English embassy sent to him, and this answer, though full of benevolence for the English, leaves no doubt that according to the ancient Chinese tradition he, the Tai Ping Emperor, regards all nations as his subjects.

PUNISHMENT OF SYMPATHISERS WITH THE TAI PING. 339

"The Heavenly Father, the Supreme Lord, the Great God, in the beginning created heaven and earth, land and sea, men and things, in six days; from that time to this the whole world has been one family, and all within the four seas brethren; how can there exist, then, any difference between man and man; or how any distinction between principal and secondary birth? But from the time that the human race has been influenced by the demoniacal agency which has entered into the heart of man, they have ceased to acknowledge the great benevolence of God the Heavenly Father in giving and

sustaining life, and ceased to appreciate the infinite merit of the expiatory sacrifice made by Jesus, our Celestial Elder Brother, and have, with lumps of clay, wood, and stone, practised perversity in the world. Hence it is that the Tartar hordes and Elfin Huns so fraudulently robbed us of our Celestial territory (China). But, happily, our Heavenly Father and Celestial Elder Brother have from an early date displayed their miraculous power amongst you English, and you have long acknowledged the duty of worshiping God the Heavenly Father and Jesus our Celestial Brother, so that the truth has been preserved entire, and the Gospel maintained.

"But now that you distant English 'have not deemed myriads of miles too far to come,' and acknowledge our sovereignty, not only are the soldiers and officers of our Celestial dynasty delighted and gratified thereby, but even in high heaven itself our Celestial Father and Elder Brother will also admire this manifestation of your fidelity and truth. We therefore issue this special decree, permitting you, the English chief, to lead your brethren out or in, backwards or forwards, in full accordance with your own will or wish, whether to aid us in exterminating our impish foes, or to carry on your commercial operations as usual; and it is our earnest hope that you will, with us, earn the merit of diligently serving our royal master, and, with us, recompense the goodness of the Father of Spirits.

"Wherefore we promulgate this new decree of (our Sovereign) Taeping for the information of you English, so that all the human race may learn to worship our Heavenly Father and Celestial Elder Brother, and that all may know that, wherever our royal master is, there men unite in congratulating him on having obtained the decree to rule.

"A special decree, for the information of all men, given (under our seals) this 26th day of the 3d month of the year Kweihaou (1st May, 1853), under the reign of the Celestial dynasty of Taeping."

* * *

The friendship of the Chinese authorities with the British Government soon began to subvert the confidence of the Chinese in their rulers, and the secret societies again increased in power, finding supporters even among the highest mandarins and princes of im-

perial blood. Emperor Kwang Hsü[1] was suspected of being a friend of Western civilisation, and the late Empress Dowager Hsi Tai Hou favored the partisans of national traditions.

According to the rules of filial piety so deeply engraved on the hearts of the Chinese people, the highest virtue is obedience to parents. Thus it happens that the Emperor's first duty is respect for the wishes of his mother, or of her who stands in the relation of mother to him. This is the reason why the Empress Dowager so long as she lived, was *de facto* ruler of China.

The Empress knew that the dangers which threaten the throne of the Tartar dynasty through the secret societies at home were more serious than the threats and attacks of the Western powers. She seems to have saved the throne by allying herself with the secret societies against the Powers and thus demonstrating to her subjects that the Tartars are solid with the Chinese against the foreign devils. An alliance with the Powers, or merely a friendly *entente* with them, might have roused the slumbering lion and made an end of the Tai Tsing dynasty.

THE YELLOW PERIL.

China possesses a peculiar attraction which is not so much a problem of the past as of the future. Western civilisation in its constant expansion has taken possession of five continents. It not only retains Europe, but it has found a new home in both Americas. It has settled Australia and sways the fate of Africa. In its spread over the world it has finally invaded Asia. Siberia is in Russian hands. Hither India is British, and Further India is practically divided between the English and the French. The Aryan race is now coming into contact with China and we are for the first time aware that we are here confronted with an old, respectable, albeit stagnant civilisation which will not so easily be assimilated as others, and the inhabitants are both industrious and docile; hence the yellow race might refuse to be swallowed up and might even in its turn exercise an influence upon the white man's civilisation—a very un-

[1] The private name of the Emperor, which however would be deemed improper to use, is Tsai T'ien.

pleasant prospect for all those who believe that their own souls alone have been anointed by the grace of God,—a prospect which has been called "the yellow peril." If we were just we would grant that the white peril to the yellow race is much greater than the "yellow peril" to the white race.

A study of China is of practical importance. The laws that guide mankind are everywhere the same. All men are everywhere confronted with the same problems and they try to solve them by similar methods. We have the same instincts and even the successive phases of our mental growth are everywhere analogous, tending constantly upward and onward. The heart of man is at bottom the same everywhere. There are sages and heroes in every country. There are high-spirited teachers, and at the same time there are powers of evil at work that darken the light and impede the way of progress.

Though we may be the strongest race and be in possession of the most accurate methods of science and also be blessed with the most liberal institutions, religious as well as political, we ought to recognise that other and weaker nations are flesh of our flesh and bone of our bone. They are our brothers and their social, political and religious life has developed according to the same laws and is bringing forth similar blossoms and similar fruits, and in spite of our boasted superiority we may still learn from them in many details and if we want to teach them, we must not be too proud first to know them and appreciate the good qualities they have.

The yellow peril is not so much a fear of the Asiatic civilisation as of the Asiatic race. Our pessimists see in the distant future the world colonised by Chinamen, and an excited imagination represents them in the shape of coolies and haggard-looking laundrymen, who are expected to pour in to take the place of Western laborers. This fear is in so far justified, as Chinese workmen are more frugal, more trusty, more industrious, more intelligent than Western laborers; and if that be so, the Western laborer will not be able to compete with the coolie.

But is not the truth here rather a warning and a lesson than a real danger to the interests of humanity? Our fear is based not

upon a recognition of any fearful quality of the yellow race but upon a recognition of their many virtues, and so we believe that the future will take care of itself. Perhaps we Western races will find it wise if the yellow races have learned from us, to learn in our turn also from them. Perhaps we may deem it best, instead of having a contempt for other races, to understand what gives them their strength, and by appreciating their good qualities we may be in a condition to prevent future defeats by adopting their virtues.

It is true that the destinies of mankind are not entrusted to any one family or to any one race of any one state or to the representatives of one special type of civilisation. We have seen how the lead of mankind has changed since the dawn of civilisation. There was a time when the black-heads of Akkad and Sumer in lower Mesopotamia developed the foundation of civilised life. Of what race they were we know not; we are only sure that they were neither Semites nor Aryans, and may have been Turanians or members of the great Mongolian family. These primitive people who had settled in the valley of the two rivers were not so numerous as the Semitic tribes, born of the Arabian desert, and they must have recognised the threatening danger when Babylonians crowded them out of their homes, when they supplanted their language by a Semitic dialect and finally inherited their country and civilisation. It may be that the Semitic Babylonians saw the threatening clouds of a yellow peril when the yellow-haired race of Aryans took possession first of Iran, then Elam, and finally acquired dominion over Mesopotamia. They became acclimatised in Babylonia and became soon like them in appearance and habits of life. They again saw a yellow peril in the purely Aryan Greeks. The Greeks again were defeated by the Romans upon whom they looked as barbarians, and Tacitus is very pessimistic when pointing out the yellow peril of the North, where the yellow-haired Teutons lived beyond the Rhine. However, when Rome was at the mercy of the barbarians of the North, they took hold of the Roman civilisation and carried it to a higher plane, developing what is now called European civilisation.

American civilisation is considered as a purely European development, and yet Europe is afraid of "the American danger" that

threatens their holy institutions and may in time Americanise their business and also their public and private life.

All these several fears are blind alarms, and whenever they were well founded, the change that came was for the better. The god of history gives the lead to those nations which in the general struggle for life prove to be the best, the most energetic, the ablest. If the leading nation ceases to be progressive, if she refuses to learn, he calls another one to take her place. There is no nation that ever fell from its dominant position but deserved its fate. Changes in history (at least when we consider all the conditions that lead to them) were always for the better in the general interest of mankind, and the evils of the transitional periods were small if compared to the progress that was finally attained.

Now the Western world looks with fear upon the yellow peril that might threaten the world from East Asia. The West need not be alarmed, for China is too conservative to be transformed so suddenly, and then one other thing is sure, that there is danger only if the yellow nations possess sufficient virtues to make themselves formidable, and if they should in the future really become the predominant race, they can take the lead only by excelling and surpassing the representative nations of the West. We believe that this assumption lies at such a distance that the cry of alarm seems unwarranted, but even if there were an actual danger, a possible change in the present balance of power, there is no need of fear, since the sole condition for the yellow race to rise into prominence would consist in the great task (which is by no means an easy one) of outdoing all other nations, not only in military accomplishments, but also, and mainly, in the industrial pursuits of peace.

CONCLUSION.

THE Chinese way of thinking, especially where it still clings to occultism and mysticism, has serious faults, yet it is based upon a world conception which is not only rational but even in close agreement with some leading principles of Western science; and there is scarcely a superstition in Cathay which has not at one time or another prevailed in European countries, if not in the same, at least in an analogous form. We, too, had the measles in our childhood; so we have no reason to ridicule the Chinese because they (or at least large classes of the population) have them still.

The history of the relations between Europe and China exhibits a series of blunders both on the side of the Chinese and the European governments; and the root of the evil on either side is haughtiness.

It is reported that Emperor Charles V in his old days used to say:

"Quantula sapientia mundus regitur!"
[With what little wisdom the world is governed!]

How true that is! If the men that fill the leading positions of the world would only use a little discretion, if it were merely the common sense of a pious farmer or peasant who has religion enough to be afraid to do wrong, how much better would the world fare than now when diplomats claim that nations are not bound by the moral maxims which individuals are obliged to respect. Think what wrongdoing might have been avoided by a little dose of prudence in modern history! Think only of the War of Secession in our own country; the money it cost would have sufficed to buy off all the slaves several times over. But the real trouble is that both parties

as a rule are impervious to reason, and their conflict becomes inevitable, each side having the advantage to declare that though they themselves be wrong in many respects, their adversaries are not less blameworthy. So far, the best argument of a belligerent party has commonly been the street-boy's answer to his antagonist: "You are another!"

The Chinese are in possession of a very ancient civilisation; they know it and are proud of it. But Chinese pride is outdone by European insolence, and thus resulted a lamentable state of affairs which led to many misunderstandings, disturbances and wars. The distrust, hatred, and contempt which are mutual are not a recent affair but the product of centuries.

Some blame the missionaries as being the cause of all trouble, others the greediness of the powers, still others would condemn the Chinese for their haughtiness and stupidity. Perhaps there is some fault all around. Neither the Chinese nor the Western people are angels, the latter especially can not easily be whitewashed, as, for instance, no one would dare to defend or even find an excuse for the Opium War. Yet, if we claim to be the superior race let us prove it by superiority of behavior—not merely by a superiority of our guns but first of all by a superiority of conduct. It is certain that had our diplomats taken the trouble to study the Chinese character, many severe clashes and the spilling of innocent blood as well as the expenditure of enormous sums of money in several bitter wars that far from redressing wrongs only served to make matters worse, might have been avoided.

It will be easier to conquer China than to subdue it, and should a foreign power succeed in taking it (which is by no means an easy task), the conquerors will find out that the easiest way of holding the country would be by becoming Chinese themselves.

From the standpoint of comparative ethnology and especially ethnic psychology, a knowledge of the Chinese mode of thinking is of great importance; for the Chinese are so different from all other existing nations in their world conception, and in their ways of arguing, as well as living, that they seem to have developed a type of humanity of their own. Yet the differences are only in ex-

ternals and their main logical as well as moral notions are practically the same as those which prevail among the nations of Europe. Those traits, however, which are different are deeply rooted in the aboriginal character of the Chinese nation and pervade their entire history. These strange people have developed on different lines, and though they started with great promise, having made rapid strides at the very beginning of their civilisation, they exhibited a most devout reverence toward the past which resulted in an unparalleled conservatism in their national institutions that worked as a brake upon progress, and rendered their further evolution almost stagnant. Because of this they have been easily overtaken by the younger nations of the West who were still barbarians, nay, savages, when China had attained a high grade of civilisation. We should not forget that we owe to China all the inventions which in their entirety produced the latest phase of our civilisation, viz., the invention of printing, the manufacture of paper, the use of the mariner's compass, and last but not least, the invention of gunpowder. Reports of these inventions, not to mention others of less significance, such as the manufacture of porcelain, silk culture, etc., had reached Europe through travelers who at first were scarcely believed, but the result was a rediscovery of these ancient Chinese inventions and their more systematic application in practical life. While the Chinese, almost since the days of Confucius, have made little advance in the arts and sciences, Europe grew rapidly in knowledge, wealth, and power, having now reached a stage which might be called "the age of science."

It is difficult for us to-day to understand how the Chinese can be so impervious to progress, how they can be so proud of their own civilisation, the imperfections of which appear obvious to us. We find an answer to these problems when we become acquainted with the Chinese mode of speaking, writing, and thinking. If we want to comprehend their errors we must know that these are but the reverse aspect of their proficiencies, and their faults are frequently misapplied virtues. We shall be better able to deal with the Chinese when we study their character as a whole by contemplating the dark aspects of the picture as the shades that are pro-

duced by the light that falls upon things. In this sense and for the purpose of furnishing the necessary material for a psychological appreciation of the Chinese, we have sketched the main characteristic features of the ideas which dominate Chinese thought and inspire Chinese morality. We hope that we have helped thereby to contribute a little toward the realisation of the great ideal of peace on earth and good will among men.

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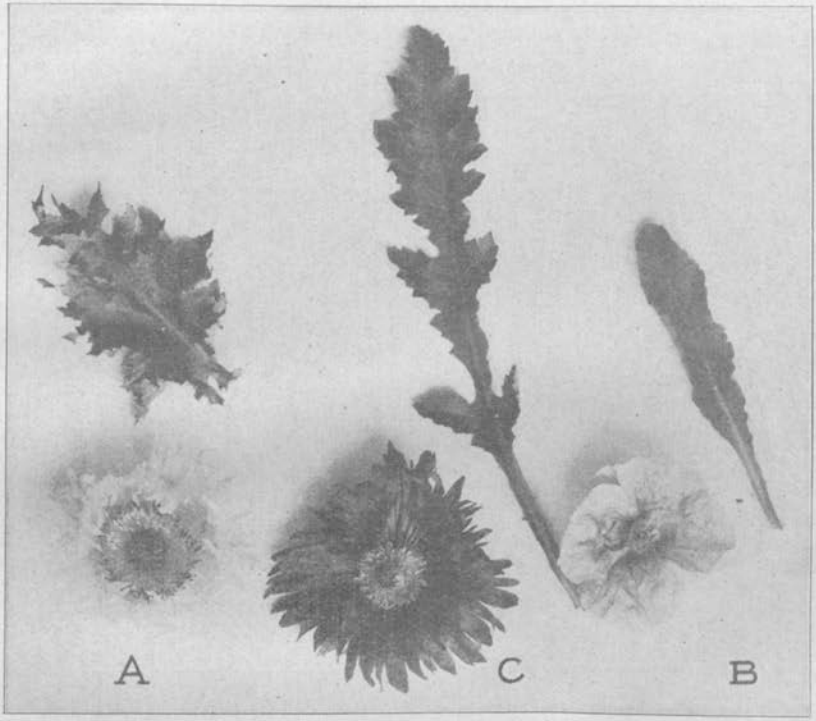
Plant Breeding

Comments on the experiments of BURBANK & NILSSON. By Hugo DeVries, Professor of Botany in the University of Amsterdam. Pages, XIII + 351. 114 Illustrations. Printed on fine enamel paper. Cloth, gilt top, $1.50 net; $1.70 postpaid. (7s. 6d. net.)



Under the influence of the work of Nilsson, Burbank, and others, the principle of selection has, of late, changed its meaning in practice in the same sense in which it is changing its significance in science by the adoption of the theory of an origin of species by means of sudden mutations. The method of slow improvement of agricultural varieties by repeated selection is losing its reliability and is being supplanted by the discovery of the high practical value of the elementary species, which may be isolated by a single choice. The appreciation of this principle will, no doubt, soon change the whole aspect of agricultural plant breeding.

Hybridization is the scientific and arbitrary combination of definite characters. It does not produce new unit-characters; it is only the combination of such that are new. From this point of view the results of Burbank and others wholly agree with the theory of mutation, which is founded on the principle of the unit-characters.

This far-reaching agreement between science and practice is to become a basis for the further development of practical breeding as well as of the doctrine of evolution. To give proof of this assertion is the main aim of these Essays.

The results of Nilsson have been published only in the Swedish language; those of Burbank have not been described by himself. Prof. DeVries's arguments for the theory of mutation have been embodied in a German book, "Die Mutationstheorie" (2 vols. Leipsic, Vat & Co.), and in lectures given at the University of California in the summer of 1904, published under the title of "Species and Varieties; their Origin by Mutation." A short review of them will be found in the first chapter of these Essays.

Some of them have been made use of in the delivering of lectures at the Universities of California and of Chicago during the summer of 1906 and of addresses before various audiences during my visit to the United States on that occasion. In one of them (II. D.), the main contents have been incorporated of a paper read before the American Philosophical Society at their meeting in honor of the bicentennary of the birth of their founder, Benjamin Franklin, April, 1906.

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Space and Geometry in the Light of Physiological, Psychological and Physical Inquiry.

By Dr. Ernst Mach, Emeritus Professor in the University of Vienna. From the German by Thomas J. McCormack, Principal of the LaSalle-Peru Township High School. 1906. Cloth, gilt top. Pp. 143. $1.00 net. (5s. net.)

In these essays Professor Mach discusses the questions of the nature, origin, and development of our concepts of space from the three points of view of the physiology and psychology of the senses, history, and physics, in all which departments his profound researches have gained for him an authoritative and commanding position. While in most works on the foundations of geometry one point of view only is emphasized—be it that of logic, epistemology, psychology, history, or the formal technology of the science—here light is shed upon the subject from all points of view combined, and the different sources from which the many divergent forms that the science of space has historically assumed, are thus shown forth with a distinctness and precision that in suggestiveness at least leave little to be desired.

Any reader who possesses a slight knowledge of mathematics may derive from these essays a very adequate idea of the abstruse yet important researches of metageometry.

The Vocation of Man.

By Johann Gottlieb Fichte. Translated by William Smith, LL. D. Reprint Edition. With biographical introduction by E. Ritchie, Ph. D. 1906. Pp. 185. Cloth, 75c net. Paper, 25c; mailed, 31c. (1s. 6d.)

Everyone familiar with the history of German Philosophy recognizes the importance of Fichte's position in its development. His idealism was the best exposition of the logical outcome of Kant's system in one of its principal aspects, while it was also the natural precurs r of Hegel's philosophy. But the intrinsic value of Fichte's writings have too often been overlooked. His lofty ethical tone, the keenness of his mental vision and the purity of his style render his works a stimulus and a source of satisfaction to every intelligent reader. Of all his many books, that best adapted to excite an interest in his philosophic thought is the Vocation of Man, which contains many of his most fruitful ideas and is an excellent example of the spirit and method of his teaching.

The Rise of Man.

A Sketch of the Origin of the Human Race. By Paul Carus. Illustrated. 1906. Pp. 100. Boards, cloth back, 75c net. (3s. 6d. net.)

Paul Carus, the author of The Rise of Man, a new book along anthropological lines, upholds the divinity of man from the standpoint of evolution. He discusses the anthropoid apes, the relics of primitive man, especially the Neanderthal man and the ape-man of DuBois, and concludes with a protest against Huxley, claiming that man has risen to a higher level not by cunning and ferocity, but on the contrary by virtue of his nobler qualities.

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The Sermons of a Buddhist Abbot. Some Addresses on Religious Subjects by the Rt. Rev. Soyen Shaku, Abbot of Engakuji and Kenchoji, Kamakura, Japan. Translated by Daisetz Teitaro Suzuki. Pp. 218. Cloth. $1.00 net. (4s. 6d. net.)

The Sermons of a Buddhist Abbot, which were delivered by the Rt. Rev. Soyen Shaku, during the author's visit to this country in 1905-1906, and have been collected and translated and edited by his interpreter and friend, Mr. Daisetz Teitaro Suzuki,

will prove fascinating to those who are interested in the comparative study of religion as well as in the development of Eastern Asia. Here we have a Buddhist Abbot holding a high position in one of the most orthodox sects of Japan, discoursing on problems of ethics and philosophy with an intelligence and grasp of the subject which would be rare even in a Christian prelate.

The Praise of Hypocrisy. An Essay in Casuistry. By G. T. Knight, D. D., Professor of Christian Theology in Tufts College Divinity School. 1906. Pp. 86. 50c net.

"The Praise of Hypocrisy" is an essay based on the public confessions of hypocrisy that many champions of religion have made in these days, and on the defenses they have put forth in support of the practice of deceit. Not that the sects now accuse each other of insincerity, nor that the scoffer vents his disgust for all religion, but that good men (as all must regard them) in high standing as church members have accused themselves.

By exhibiting the implications and tendencies of the ethics thus professed and defended, and by sharp comment on the same, the author of this essay designs to arouse the conscience of the church, to sting it into activity in a region of life where its proper functions have ceased.

This is not an attack on the church, nor even a mere criticism; it is the language of righteous indignation hopefully summoning the church to be honest with itself, to be loyal and faithful to its master.

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Essay on the Creative Imagination.

By Prof. Th. Ribot. Translated from the French by A. H. N. Baron, Fellow in Clark University. 1906. Cloth, gilt top. Pp. 357. $1.75 net. (7s. 6d. net.)

Imagination is not the possession only of the inspired few, but is a function of the mind common to all men in some degree; and mankind has displayed as much imagination in practical life as in its more emotional phases—in mechanical, military, industrial, and commercial inventions, in religious, and political institutions as well as in the sculpture, painting, poetry and song. This is the central thought in the new book of Th. Ribot, the well-known psychologist, modestly entitled An Essay on the Creative Imagination.

It is a classical exposition of a branch of psychology which has often been discussed, but perhaps never before in a thoroughly scientific manner. Although the purely reproductive imagination has been studied with considerable enthusiasm from time to time, the creative or constructive variety has been generally neglected and is popularly supposed to be confined within the limits of esthetic creation.

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Yin Chih Wen,

The Tract of the Quiet Way. With Extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Pp. 48. 25c net.

This is a collection of moral injunctions which, among the Chinese is second perhaps only to the Kan-Ying P'ien in popularity, and yet so far as is known to the publishers this is the first translation that has been made into any Occidental language. It is now issued as a companion to the T'ai-Shang Kan-Ying P'ien, although it does not contain either a facsimile of the text or its verbatim translation. The original consists of the short tract itself which is here presented, of glosses added by commentators, which form a larger part of the book, and finally a number of stories similar to those appended to the Kan-Ying P'ien, which last, however, it has not seemed worth while to include in this version. The translator's notes are of value in justifying certain readings and explaining allusions, and the book is provided with an index. The frontispiece, an artistic outline drawing by Shen Chin-Ching, represents Wen Ch'ang, one of the highest divinities of China, revealing himself to the author of the tract.

The motive of the tract is that of practical morality. The maxims give definite instructions in regard to details of man's relation to society, besides more general commands of universal ethical significance, such as "Live in concord," "Forgive malice," and "Do not assert with your mouth what your heart denies."

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T'ai-Shang Kan-Ying P'ien, Treatise of the Exalted One on Response and Retribution. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Containing Chinese Text, Verbatim Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus. 16 plates. Pp. 135. 1906. Boards, 75c net.

The book contains a critical and descriptive introduction, and the entire Chinese text in large and distinct characters with the verbatim translation of each page arranged on the opposite page in corresponding vertical columns. This feature makes the book a valuable addition to the number of Chinese-English text-books already available. The text is a facsimile reproduction from a collection of Chinese texts made in Japan by Chinese scribes.

After the Chinese text follows the English translation giving references to the corresponding characters in the Chinese original, as well as to the explanatory notes immediately following the English version. These are very full and explain the significance of allusions in the Treatise and compare different translations of disputed passages. This is the first translation into English directly from the Chinese original, though it was rendered into French by Stanislas Julien, and from his French edition into English by Douglas.

A number of illustrative stories are appended in all the editions of the original, but the selection of these stories seems to vary in the different editions. They are very inferior in intrinsic value to the Treatise itself, and so are represented here only by extracts translated in part directly from the Chinese edition and in part through the French of Julien, but many are illustrated by reproductions of the Chinese pictures from the original edition. The frontispiece is a modern interpretation by Keichyu Yamada of Lao Tze, the great Oriental philosopher, "The Exalted One" to whom the authorship of this Treatise is ascribed.

Spinoza and Religion. A Study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it. By Elmer Ellsworth Powell, A. M., Ph. D., Professor of Philosophy in Miami University. 1906. Pp. xi, 344. $1.50 net. (7s. 6d.)

Spinoza has been regarded for centuries as the most radical philosopher, yet he had a reverential attitude toward religion and prominent thinkers such as Goethe looked up to him as their teacher in both metaphysics and religion. Professor E. E. Powell, of Miami University, feels that there has been great need to have Spinoza's philosophy and attitude toward religion set forth by a competent hand, and, accordingly, he has undertaken the task with a real love of his subject, and has indeed accomplished it with success.

Aristotle on His Predecessors.

Being the first book of his metaphysics. Translated from the text of Christ, with introduction and notes. By A. E. Taylor, M. A., Fellow of Merton College, Oxford; Frothingham Professor of Philosophy in McGill University, Montreal. Pp. 160. Cloth, 75c net. Paper, 35c postpaid.

This book will be welcome to all teachers of philosophy, for it is a translation made by a competent hand of the most important essay on the history of Greek thought down to Aristotle, written by Aristotle himself. The original served this great master with his unprecedented encyclopedic knowledge as an introduction to his Metaphysics; but it is quite apart from the rest of that work, forming an independent essay in itself, and will remain forever the main source of our information on the predecessors of Aristotle. Considering the importance of the book, it is strange that no translation of it appears to have been made since the publication of that by Bekker in 1831.

The present translation has been made from the latest and most critical Greek text available, the second edition of W. Christ, and pains have been taken not only to reproduce it in readable English, but also to indicate the exact way in which the translator understands every word and clause of the Greek. He has further noted all the important divergencies between the readings of Christ's text and the editions of Zellar and Bonitz, the two chief modern German exponents of Aristotelianism.

Not the least advantage of the present translation is the incorporation of the translator's own work and thought. He has done his best, within the limited space he has allowed himself for explanations, to provide the student with ample means of judging for himself in the light of the most recent researches in Greek philosophical literature, the value of Aristotle's account of previous thought as a piece of historical criticism.

Zarathushtra, Philo, the Achaemenids and Israel.

A Treatise Upon the Antiquity and Influence of the Avesta. By Dr. Lawrence H. Mills, Professor of Zend Philology in the University of Oxford. 1906. Pp. 460. Cloth, gilt top. $4.00 net.

Professor Lawrence H. Mills, the great Zendavesta scholar of Oxford, England, has devoted his special attention to an investigation and comparison of the relations that obtain between our own religion, Christianity—including its sources in the Old Testament scriptures—and the Zendavesta, offering the results of his labors in a new book that is now being published by The Open Court Publishing Company, under the title, "Zarathushtra, Philo, the Achaemenids and Israel, a Treatise upon the Antiquity and Influence of the Avesta." We need scarcely add that this subject is of vital importance in theology, for the influence of Persia on Israel and also on the foundation of the Christian faith has been paramount, and a proper knowledge of its significance is indispensable for a comprehension of the origin of our faith.

Babel and Bible.

Three Lectures on the Significance of Assyriological Research for Religion, Embodying the most important Criticisms and the Author's Replies. By Dr. Friedrich Delitzsch, Professor of Assyriology in the University of Berlin. Translated from the German. Profusely illustrated. 1906. Pp. xv, 240. $1.00 net.

A new edition of "Babel and Bible," comprising the first, second and third lectures by Dr. Friedrich Delitzsch, complete with discussions and the author's replies, has been published by The Open Court Publishing Company, making a stately volume of 255 pages.

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The Story of Samson

And Its Place in the Religious Development of Mankind. By Paul Carus. 80 illustrations. Pp. 183. Comprehensive index. Boards, $1.00 net. (4s. 6d. net.)

Dr. Carus contends that Samson's prototype is to be found in those traditions of all primitive historical peoples which relate to a solar deity. He believes that genuine tradition, no matter how mythological, is more conservative than is at first apparent. Though the biblical account of Samson's deeds, like the twelve labors of Heracles, is the echo of an ancient solar epic which glorifies the deeds of Shamash in his migration through the twelve signs of the zodiac, there may have been a Hebrew hero whose deeds reminded the Israelites of Shamash, and so his adventures were told with modifications which naturally made the solar legends cluster about his personality.

References are fully given, authorities quoted and comparisons are carefully drawn between Samson on the one hand, and Heracles, Shamash, Melkarth and Siegfried on the other. The appendix contains a controversy between Mr. Geo. W. Shaw and the author in which is discussed at some length the relation between myth and history.

Chinese Thought

An Exposition of the Main Characteristic Features of the Chinese World-Conception. By Paul Carus. Being a continuation of the author's essay, Chinese Philosophy. Illustrated. Index. Pp. 195. $1.00 net. (4s. 6d.)

This book contains much that is of very great interest in the development of Chinese culture. Beginning in the first chapter with a study of the earliest modes of thought-communication among primitive people of different parts of the world, and tracing the growth of the present system of Chinese caligraphy. In "Chinese Occultism" some interesting Oriental mystical ideas are explained as well as the popular methods of divination by means of trigrams and the geomancer's compass. In a special chapter the zodiacs of different nations are compared with reference to the Chinese zodiac and also to a possible common Babylonian origin. This chapter contains many rare and valuable illustrations representing almost all known zodiacs from those of Egypt to the natives of the Western hemisphere. The influence of Confucius is discussed, and a hurried recapitulation of the most important points in Chinese history is given together with a review of the long novel which stands in the place of a national epic. Chinese characteristics and social conditions have their place in this volume as well as the part played in China by Christian missions, and the introduction of Western commercialism. The author's object is to furnish the necessary material for a psychological appreciation of the Chinese by sketching the main characteristic features of the ideas which dominate Chinese thought and inspire Chinese morality, hoping thereby to contribute a little toward the realization of peace and good will upon earth.

Chinese Life and Customs

By Paul Carus. With illustrations by Chinese artists. Pp. 114. 75c. net. (3s. 6d. net.)

This book is little more than a compilation of Chinese illustrations accompanied with only as much text as will suffice to explain them, and what further material has been added is merely in the way of quotations from Chinese literature. The intention is to make the Chinese people characterize themselves by word and picture. Child rhymes, love lyrics and songs of revelry are introduced in translation from Chinese poetry which is recognized as classical. The illustrations which form the great body of the book are from the most authentic Chinese source of information concerning modern life in China unaffected by the aggressive Occidental foreigners. The book is divided into chapters on "Annual Festivals," "Industries and Foreign Relations," "Confucianism and Ancestor Worship," "Taoism and Buddhism," "Childhood and Education," "Betrothal and Marriage," "Social Customs and Travels," "Sickness and Death."

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